— Wilson

Shahpur Distt

Revised Ed. 1897

Gazetteer

GAZETTEER

OF THE

SHAHPUR DISTRICT.

BY

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PREFACE.

The basis of this revised edition of the Gazetteer of the Shahpur District is the Settlement Report written in 1866 by Captain Davies (now Sir W. G. Davies, K.C.S.I.). The historical portions of that report have been repeated almost *verbatim*, but the remainder has been almost entirely re-written, amplified and brought up to date. The figures regarding population are mainly taken from the statistics of the census of 1891; those regarding crops and assessments are mostly those of the year 1893, which were the last available when the revision of settlement was completed; and the others have been brought up to the year 1895 or 1896. The general information about the district and its people embodied in this volume was collected by me from personal observation, while I held charge of the district as Deputy Commissioner and carried out the revision of settlement between the years 1886 and 1894, or compiled from various sources too numerous to detail.

I have to acknowledge the valuable assistance given me in compiling this Gazetteer by Munshi Mahbúb Alam, late Settlement Clerk of Shahpur, whose knowledge of the language and the people has been of great use to me.

J. WILSON,

22nd June, 1897. *Deputy Commr. and Settlement Collector.*

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		Detail of Tahsils.		
Details.	District.	Bhera.	Shahpur.	Khusháb.
Total square miles (1895) according to village papers ...	4,741	1,177	1,025	2,539
Cultivated square miles (1895) ...	1,147	387	385	375
Culturable " " ...	3,111	728	588	1,795
Irrigated " " ...	531	187	317	27
Average " under crops five years ending 1895 ...	820	287	255	278
Annual rainfall in inches (1885—95) ...	14·88	16·09	13·07	11·20
Number of inhabited towns and villages (1891) ...	705	290	266	149
Total population (1891) ...	493,588	195,585	146,376	151,627
Rural " " ...	440,736	171,008	127,933	141,795
Urban " " ...	52,852	24,577	18,443	9,832
Total population per square mile (1891) ...	104	166	143	60
Rural " " " " ...	93	145	125	56
Hindús (1891) ...	66,065	28,266	22,706	15,093
Sikhs " ...	9,777	2,368	3,737	3,672
Musalmáns " ...	417,661	164,917	119,919	132,825
Gross final fixed land revenue ...	6,44,864	2,55,119	1,94,503	1,95,242
Present khálsa land revenue (1895-96) ...	5,45,414	2,19,128	1,62,911	1,63,375
Average annual gross revenue (1890—95)* ...	7,33,047	...	...	...

* Land, local rates, income tax, excise and stamps.

CHAPTER I.

THE DISTRICT.

SECTION A.—DESCRIPTIVE.

Chapter I, A.

Descriptive.

General description.

The Shahpur district, one of the six districts of the Ráwalpindi Division, lies between north latitude 31° 32′ and 32° 44′ and between east longitude 71° 40′ and 73° 25′. It is bounded on the north by the Talagang tahsíl of the Jhelam district and by the river Jhelam which separates it from the Pind Dádan Khan tahsíl; on the east by the Gujrát district and by the river Chenáb which separates it from Gujránwála; on the south by the Jhang district; and on the west by the districts of Dera Ismail Khan and Bannu. Its average length from east to west is about 96 miles, and its breadth from north to south averages about 50 miles, but varies from 27 miles near the middle to 72 miles near the west boundary. According to the measurements of the professional survey the area of the district, including the rivers, is 4,697 square miles, and excluding the rivers it is 4,651 square miles, while according to the patwárís' measurements the area including the rivers is 4,741 square miles. It is divided into two nearly equal portions by the river Jhelam, the western half constituting the Khusháb tahsíl, while the cis-Jhelam portion is subdivided into two tahsíls also nearly equal in area, the Bhera tahsíl to the east, and the Shahpur tahsíl in the middle.

Some leading statistics regarding the district are given in Table I on the opposite page. The district contains only one town of more than 10,000 souls, *viz.*, Bhera with a population of 17,428. The administrative head-quarters are situated at Shahpur on the east bank of the river Jhelam, and near the centre of the district. Shahpur stands ninth in order of area, and twenty-fourth in order of population among the 31 districts of the Province. It comprises 4·37 per cent. of the total area, 2·37 per cent. of the total population, and 2·19 per cent. of the urban population of British territory. The latitude, longitude, and height in feet above the sea, of the principal places in the district, are shown in the margin.

Town.	North latitude.	East longitude.	Feet above sea level.
Bhera	32° 28′	72° 57′	645
Shahpur	32° 16′	72° 31′	600
Khusháb	32° 18′	72° 24′	600
Sakesar	32° 33′	71° 59′	4,992

Physical features.

With the exception of the small portion of the Salt range, which is included in the north of the Khusháb tahsíl, the whole

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Physical features.

of the district forms part of the western basin of the great Indo-Gangetic Plain, and lies almost entirely between 550 and 700 feet above sea-level, with a gradual slope towards the south-west of about $1\frac{1}{2}$ feet in the mile, imperceptible to the eye. The Chenáb and Jhelam rivers, crossing this plain on their way to the Indus and the sea, have worn for themselves wide valleys, some 15 or 20 feet below the general level, leaving between them a comparatively high-lying upland tract called the Bár, while beyond the Jhelam, and between it and the Indus river, is another wide expanse of upland, locally known as the Thal.

The Chenáb river and its valley.

The Chenáb river, locally known as the Chanhán, which forms the south-eastern boundary of the district for a distance of 25 miles, must, at some comparatively recent period, have flowed considerably to the west of its present bed. At a distance from it to the west, varying from 10 to 15 miles, a well-defined bank, known locally as the Nákka, separates its valley from the Bár uplands, and the tract below this bank is intersected in many places by sandy channels, small and large, which have evidently been occupied by the river at various periods, and are generally known as Budh or Budhi, *i.e.*, "old" branches of the river. The most marked of them, a hollow about 10 feet below the level of the adjoining country, and in some places a hundred yards across, meanders along just below the high bank itself, and carries some local drainage in heavy rains, but is very seldom filled by spills from the river. Another, called the Jandra, which leaves the river below Midh, sometimes floods a small area on its banks; and the Halkiwah, which leaves the main channel just above the boundary of this district, is too deep to flood any land until after it enters the Chiníot tahsíl. The annual inundations affect only a narrow fringe along the river, varying in width from 2 to 6 miles, and averging little more than three; but owing to the sandy nature of the soil the moisture percolates to a considerable distance and benefits land in the neighbourhood of depressions which is not actually covered by the floods. The soil of the Chenáb valley is generally light and sandy and inferior in productive power to the richer loam of the Bár uplands and the Jhelam valley. In the villages near the Nakka bank, it is better than in those nearer the river, having a larger depth of loam above the river-sand which underlies the whole tract. The deposits left by the annual floods of the Chenáb are usually very sandy and much inferior to the rich silt brought down by the Jhelam and some of the other Punjab rivers. New alluvion has to be left uncultivated for some years before it consolidates sufficiently to be worth cultivating, and old land is apt to deteriorate. The minimum recorded discharge of the Chenáb river at Khánke is 3,600 cubic feet per second, and the maximum about 700,000 cubic feet per second during the great flood of 20th and 21st July 1893, but in ordinary years the discharge varies

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The Chenáb river and its valley.

between 5,000 and 250,000 cubic feet per second. The river is at its lowest from November to February. It begins to rise in March and attains its maximum level in July and August after which it gradually falls. During the last 17 years its height has varied between 10 feet above the mean and 5 feet below it. Very little advantage has yet been taken of the annual floods in the way of making canals in this tract, which has only three small inundation canals irrigating in the best of years little more than 1,000 acres. Fears have been expressed that the opening of the Chenáb Canal and the construction of a weir across the river at Khánke might reduce the extent of the annual inundation, but seeing that in ordinary high floods the canal when completed will take only about 3 per cent. of the whole volume of the river, there seems little reason to anticipate any perceptible diminution in ordinary years of the area flooded or benefited by percolation at this distance from the weir. During the last 40 years the river has been decidedly trending towards the west, for no Gujránwála village has any land on this side of the deep-stream, while several Shahpur villages have land on the Gujránwála side, and a considerable area below Midh which, at regular settlement, about 1855, was on the west bank of the river, is now on its east bank. In the Chenáb valley, the underground water-level is everywhere near enough to the surface to admit of irrigation from wells, and the well water is good and sweet. Near the river just outside the belt of cultivation which depends directly on the river floods, there is a belt of cultivated land thickly studded with wells, each of which is surrounded by a clump of fair-sized trees. The water-level here is from 15 to 30 feet below the surface. Beyond this belt as far as the Nakka bank, the wells are deeper, water being found at from 25 to 40 feet according to the distance from the river, the wells and villages are more sparse and the trees fewer, and large tracts of uncultivated, comparatively barren, land are found, so that the country presents a less flourishing appearance than the better irrigated tract bordering the river.

The Bár uplands.

On ascending the Nakka bank we find ourselves on the Bár uplands, which stretch across about 20 miles to the similar bank which again dips down into the Jhelam valley. A marked change is noticed in the character of the soil and vegetation. Instead of the sandy soil of the river side we get a good strong loam, capable of growing excellent crops with sufficient moisture ; but the water-level is now at from 50 to 80 feet below the surface and the water is generally brackish and wells are few and far-between. A considerable area is cultivated with the aid of the drainage from the neighbouring higher ground, but by far the greater part of the Bár is still uncultivated, covered with a thick growth of shrubs which seldom attain a size worthy of the name of tree, and producing in good seasons an excellent crop of grass, which forms the

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The Bár uplands.

sustenance of the large heads of cattle kept by the inhabitants of the sparsely scattered villages. Towards the south-west in the Shahpur tahsíl, the soil gets in some places more sandy, in others more saline, and both trees and grass become comparatively sparse aad stunted. The Bár uplands, like the the river valleys, while maintaining the same general slope towards the south-west, are here and there crossed by old river channels, winding and twisting across the country, and it is evident that at some period in the distant past the rivers must have wandered over this tract at a considerably higher level than their present channels. In the east of the Shahpur tahsíl the plain is broken by the outcrop of detached hills, a continuation of the Kirána range in the Jhang district, the highest peak of which, standing about 1,000 feet above the plain, and crowned by a famous monastery, is a conspicuous object from any point within a distance of thirty miles. These hills, though only 40 miles from the Salt range, are composed of quartzites and schists, quite unlike any rock found in that range, but of the same character as those forming the mass of the distant Arávalli hills; so that they appear to be an advanced outpost of the great Peninsular rock-system, much older than the Salt range and even than the mighty Himalaya within sight of which they maintain an undaunted front.

The Jhelam river.

On descending the northern edge of the Bár, a bank some 10 or 15 feet high, known as the Danda, we find ourselves in the valley of the Jhelam, a tract somewhat similar in character to the valley of the Chenáb, but much more fertile, better cultivated, better wooded and more thickly inhabited, owing no doubt to the richer quality of the alluvial silt annually brought down by the Jhelam. This river, the Vedasta and Hydaspes of the ancients, is now locally known as the Jhelam or Vehat, the latter name being more common towards the south of the district. It rises in Kashmír and debouches from the hills at the town of Jhelam from which it takes its name. It then flows south-west for a hundred miles as far as the town of Shahpur, where it takes a sharp turn and then flows almost direct south to its junction with the Chenáb. In winter the river shrinks into a narrow channel, sometimes not more than 200 yards wide with a minimum discharge of about 6,000 cubic feet per second, the lowest recorded discharge between 1890 and 1896 being 6,623 cubic feet per second. The average width in winter may be taken to be 300 yards, the average velocity about two miles an hour and the greatest depth from 5 to 10 feet. Almost every winter, at least one sudden high flood (*káng*) comes down, due to heavy rain in the hills. Occasionally such a flood reaches summer-level, but it lasts only a day or two. During the last five years the level of the river has varied between 10 feet above and 4 feet below the mean. Towards the end of

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The Jhelam river.

March, when the snows begin to melt on the distant Himalayas, the river gradually rises, till in May and June it attains an average height of about 6 feet above its usual winter-level with a breadth of about half a mile. When heavy rains fall on the lower hills, the river is liable to sudden freshets sometimes rising as high as 12 or 13 feet above winter-level, and giving a discharge of over 200,000 cubic feet per second. On such occasions the stream, over-leaping its banks, inundates the country for miles on either side, and then gradually subsides within its normal bounds. These freshets sometimes have a destructive effect, washing away valuable crops, or submerging land already under crop, but more frequently they are of incalculable benefit, by depositing a fertile silt over many square miles of country and leaving the land sufficiently moist to produce excellent crops with the aid of a scanty rainfall. In September the river generally subsides in good time to allow the land which has been moistened and fertilised by its floods to be sown with wheat for the spring crop, and seldom inundates that land again until the wheat crop has ripened and been secured. It is this adaptation of the river floods, dependent on the fall of snow and rain on far distant mountain ranges, to the seasons in the plains, and to the needs of the wheat crop, which makes the land along the rivers within reach of their annual inundations such a fertile and valuable possession in this region of scanty rainfall. One peculiarity of the river Jhelam is that it rises earlier than the other Punjab rivers, probably because it is more dependent on the melting of the snows and less on the summer rainfall than they are.

The Jhelam valley.

The Jhelam valley, which is little more than 2 miles wide where the river enters the district, rapidly widens until at Shahpur it is 12 miles and at Sáhiwál 15 miles wide. It is generally well defined by the Danda bank separating it from the Bár uplands on the one side, and on the other by a similar bank, known as the Dháh, above which lie the sandy plains of the Thal. Between these banks the river must have meandered at various times within a comparatively recent period, and the valley is intersected by winding channels in which the river must formerly have flowed, but which are now dry hollows, sometimes 10 or 12 miles distant from the present channel of the river. About Shahpur these old river beds are known as Didhár, and further south as Rín. One of the most marked of them cuts up the country immediately south-east of Shahpur; another, often called the Ràniwáh, runs along near the Danda bank forming the eastern boundary of the valley. At present, however, the river Jhelam hugs the western border of its valley pretty closely. In few places is the Dháh bank of the Thal more than 2 miles distant from the river, and in some places, as at Khusháb and Hamoka, the stream is actually cutting away the high land of the Thal itself. The westward

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The Jhelam valley.

tendency of the river, which must have been going on for some centuries, is still markedly in operation. Since the regular settlement, some 35 years ago, more than 5,000 acres in the country to the south of Shahpur which was then subject to riverfloods, is now hardly ever flooded, and a large area of land, especially from Shahpur southwards, which was then on the west side of the main stream, is now on the east side. The process results in ultimate gain, for the rich silt deposited by the river is much more fertile than the barren soil it cuts away.

In consequence of this westward tendency of the river, only narrow strips and patches of its valley are now found on its west bank, while to the east it has left behind it a wide level lowland of fertile soil, with abundance of sweet well-water at a depth below the surface varying from 15 to 55 feet according to the distance from the river. Advantage has been taken of this store of moisture to sink numerous wells for purposes of irrigation; and during the last 30 years several canals have been constructed, both by the State and by private persons, to conduct the water of the river in the annual flood-season on to the land of the valley at a distance from the present river-bed, and lower down its course—a process rendered possible by the gradual slope of the country towards the south-west. So good are the soil and water and so profitable is cultivation, that the Jhelam valley as a whole is much more densely populated than any other part of the district, and although it comprises less than a fourth of the total area, it contains much more than half the population of the whole district. The only five towns, which have more than 6,000 inhabitants each, are all situated in this tract. Near the river the villages are thickly clustered, almost every acre is cultivated, the wells are numerous, and the country well wooded. More especially the tract from Miáni down to Shahpur, which is now fully irrigated by canals and wells, wears an air of great prosperity; and when riding through it on a spring morning one's eye is delighted with an endless expanse of waving green wheat, broken only by the wells and villages, each with its clump of shady trees. An exception, however, to the general prosperity is found in the south of the district where the valley is 15 miles wide, and canals have not yet been constructed to irrigate land at any great distance from the river. The tract, locally known as the Ara, intermediate between the riverain proper and the Bár upland, receiving no irrigation directly or indirectly from the river and having a very scanty rainfall, is dependent for its cultivation almost entirely on wells, and as the underground water-level is from 30 to 55 feet below the surface, and the soil is hard and clayey and cannot be continuously cropped, there is much less cultivation and very few trees, and in early summer when there are no crops on the ground the tract presents a bare desolate appearance. The soil is, however, rich, and when canal irrigation from

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the Jhelam has been extended into this tract, it will soon equal the rest of the valley in prosperity.

The Thal desert.

On leaving the immediate neighbourhood of the river Jhelam and ascending the high bank which bounds its valley to the west, one suddenly plunges into a wilderness of sand, which extends westward for some 30 miles to the boundary of the district, and beyond that about as far again to the edge of the Indus valley. This desert tract, known as the Thal, which occupies almost the whole of the Sind Ságar Doáb, between the rivers Jhelam and Indus, forms a marked contrast to the level loamy Bár soil of the uplands on the other side of the Jhelam. Although it appears to have a somewhat similar substratum of hard level soil, its surface is covered by a succession of sand hills with a general north and south direction, one following the other like the waves of an angry sea. Between the hillocks the harder subsoil appears in strips and patches, which are in some places of considerable extent (*patti*), but the general appearance of the country is that of a sandy rolling prairie, covered in years of good rainfall with grass and stunted bushes, but in seasons of drought, which are of frequent occurrence, little better than a desert. Cultivation is only carried on in small patches, trees are small in size and of rare occurrence, the underground water is from 40 to 60 feet below the surface, and generally brackish, irrigation from wells is almost unknown, the villages are few and far-between, and the scanty population subsists chiefly on the produce of the flocks and herds which wander from place to place in search of grass.

The Mohár.

The sandy hillocks of this desolate region end somewhat abruptly at a distance of 7 or 8 miles from the steep escarpment of the Salt range which bounds the horizon to the north. The tract between the desert and the hills is for the most part a flat barren plain of hard soil, impregnated with salts, and producing hardly even a bush or a blade of grass. It is known as the Chhachh, and is the favourite haunt of the mirage. Near the base of the hills, however, the character of the soil changes. The mountain torrents, in the course of ages, have brought down immense quantities of *detritus* from the sandstone and limestone rocks of which the upper surface of range is chiefly composed, and have covered the nearer portion of the salt and sterile plain with a fertile soil sloping gradually outwards from the base of the precipitous hills and requiring only a sufficiency of moisture to make it very productive. In years of favourable rainfall the torrents rush down from the gorges and spread in deltaic fashion over the *moraines* they themselves have formed, being brought under control soon after they leave the hills by an elaborate system of embankments erected and maintained by the industrious peasants. The most important of these torrents are the Vahi, which drains a large area in the Salt range as far west as Bhukhi and Uchhála and debouches on to the plains near the

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village of Katha; the Surakka which gathers water from near Khura on the one side, and from near Jahlar on the other, and irrigates the fine estates of Jabbi and Dhokri; and the Dhoda which, after receiving the drainage of Sakesar and the hills around Amb, fertilizes the lands of the border village of Kiri Golewáli. But of the many gorges through which the drainage of the Salt range finds its way into the plains only three hold a constant supply of water (*je*). The small stream which flows throughout the year in the bed of the Vahi torrent is utilised for irrigation and other purposes at Sodhi and Katha; another at Kund does little more than afford drinking-water to the village and irrigate the public garden at Núrewála, and the stream which trickles down the bed of the Dhoda torrent is so salt as to be quite undrinkable. The scarcity of good water is one of the marked characteristics of this part of the district. The subsoil everywhere is so thoroughly impregnated with saline matter that all attempts to obtain drinkable water by means of wells have failed; and the inhabitants are dependent for their water-supply on the springs which here and there trickle from the rocks, sometimes far up in the hills, or on ponds excavated so as to catch some of the drainage water in times of rain. When these ponds dry up, as they generally do in summer, the people and cattle are often put to great straits and have to go long distances to obtain a supply of water sufficient for their daily wants. Still the land immediately along the foot of the range (Mohár) is so fertile when irrigated by the hill-torrents that a large population inhabits the tract and derives a living from agriculture. While the main village is usually situated at the foot of the range, there are generally a large number of detached hamlets (*bhán* or *dhok*) out in the plains or up in the hills, in which the people live while their crops are ripening in the fields near by. Their prosperity, dependent as it is entirely upon a very uncertain rainfall, is more than usually precarious.

The Salt range.

The Salt range forms the southern boundary of the rugged plateau extending from the Sub-Himalayas southwards over the greater part of the Ráwalpindi and Jhelam districts. After running from near Jhelam in a south-west direction parallel to the course of the river, and at a distance from it nowhere greater than 12 miles, it suddenly, at a point nearly opposite the town of Khusháb, turns to the north-west. It then soon culminates in the peak of Sakesar, from which it immediately dwindles into a low narrow ridge, and at the same time turns still more to the north till it crosses the Indus near Kálabágh. The most southernly corner of the range, formed by these changes of direction, lies in the Khusháb tahsíl of the Shahpur district, to which has been allotted a length of 47 miles of the highest portion of the chain. Here its southern edge rises precipitously from the level plain of the Sind Ságar Thal (which lies about 700 feet

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The Salt range.

above sea-level) to a general height of some 2,500 feet, with several peaks reaching to over 3,000 feet,—the Sakesar hill itself, the highest point in the whole range, being 4,992 feet above the level of the sea. On the north side, however, it slopes much more gradually towards the Talagang plateau which lies some 1,800 feet above sea-level. When it enters this district from Jhelum, the range consists of two parallel ridges running east and west at a distance of 8 miles apart. These soon bend towards each other and are connected by a confused mass of smaller ridges about Sodhi; then they open out to a distance of some 16 miles across, and again suddenly narrowing meet in the Sakesar hill. These external ridges thus include within them several high-lying valleys with a general height above sea-level of from 2,000 to 2,500 feet, divided from each other by numerous ridges, generally long and narrow, and almost all running east and west parallel to the general direction of the range. Of these valleys much the most important is the Sún, a land-locked plain immediately to the east of Sakesar with a length of 14 miles and a maximum breadth of 4 miles. The surplus drainage from the hills surrounding this valley, finding no outlet, collects in the Uchháli lake (*kahár*), sometimes called the *samundar*. The area of this lake varies with the seasons. At regular settlement about 1863 it covered 1,425 acres; in 1890 after a dry season its area was 1,128 acres, and in 1892 after the heaviest rainfall within living memory it extended over 2,550 acres, and submerged a large area of cultivated land round its margin. Its water is salt, and in drying up exhales a strong briny odour; but the water of wells dug within a short distance of its margin is sweet and drinkable. A rough estimate was lately made of the cost of draining the lake into the Dhoda gorge to the west by means of a tunnel through the intervening ridge, but the cost was found to be prohibitive. In any case the advantage of draining the lake and so obtaining a larger area of cultivated land would probably be outweighed by the disadvantages, for were there no water in the basin, the water in the wells around it would certainly fail, and the atmosphere of the valley would become drier and hotter. There are within the Salt range a number of other rock-bound basins, the lowest parts of which are covered with water after rain; but the only two containing perennial lakes are one at Khabakki, the area of which under water was 260 acres in 1863, 146 acres in 1890, and 676 acres in 1892; and the other at Jahlar, the corresponding figures for which are 44, 46 and 84 acres. The other hollows apt to be flooded are Khutakka (404 acres), Pail (31), Bhadrár (145), Mardwál (118), Ugáli (100) and Shakarkot (49), but they generally dry up in sufficient time to allow wheat to be sown. The figures given are the areas submerged after the heavy rains of 1892, and should similar floods recur it will probably be found necessary to remit the revenue of the submerged lands as was done on

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The Salt range.

that occasion. The rainfall of the northern ridge drains northwards on to the Talagang plateau, while that of the southern ridge finds its way through numerous picturesque and precipitous gorges southwards on to the Sind Ságar plain.

Soil of the Salt range.

The soil of the valleys formed by the gradual disintegration of the limestone and sandstone rocks of the hills above is exceedingly fertile and its powers are being constantly renewed by fresh deposits brought down by the torrents. It does not vary much in general character throughout the tract, except that in Jaba and other villages to the north-east, which are bounded on the north by a range of sandstone instead of the usual limestone, the soil is more sandy and less fertile than in the villages to the west. Its productive powers, however, differ greatly from village to village and even in the same village, according as the situation of the field places it more or less in the way of intercepting the water and the fertilizing deposits brought down by the torrents. Hence the very elaborate system of embankments maintained by the industrious peasants, the result of which is that the slopes of the valleys have been gradually worked into a succession of terraces, one below the other, and that in some cases the dams are so strong and so well designed that the natural channel of a large torrent remains perfectly dry, and even after heavy rainfall on its catchment area in the hills, the whole stream is turned on to the ridges on either side and passing gradually down from terrace to terrace irrigates a large area of comparatively high land which would otherwise remain dry and almost unculturable. Several instances of this may be seen on the way from Uchháli to Naushahra. The fertile soil of the valleys thus irrigated supports a large population, and their villages, situated at no great distance from each other, may be seen nestling at the foot of the hills or clustered on the ridges.

Scenery of the Salt range.

Unfortunately for the beauty of the landscape, the Salt range peasants think their land too valuable to grow trees, and the valleys are almost bare except for small clumps of trees round the few wells. The southern face of the range presents a forbidding aspect towards the Thal, its ragged and broken cliffs, its distorted strata and huge detached masses of rock telling plainly of the violence of the commotion which attended its birth. This effect is heightened by the absence of vegetation due to the steepness of the hills on this side and the want of sufficient soil and moisture. The gorges, however, which pierce the range in several places, have a certain grandeur and beauty of their own. The most picturesque of these is that at Sodhi where a stream of pure sparkling water dashes over great boulders between precipitous cliffs fashioned by rain and frost into shapes suggestive of a row of Egyptian gods. it is this stream which, rushing through a succession of gorges where it sometimes forms deep pools of clear water fringed by shady

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Scenery of the Salt range.

trees, passes under the holy shrine of Narsingh Phohár with its cascade and petrifying springs, and debouches on to the plain at Katha. From the top of Sakesar hill on a clear day a pleasing view is to be had in all directions. Looking eastward one sees at one's feet the fertile valley of the Sún with its lake, and the green line of trees which marks the road meandering like a huge snake away into the distance. Beyond, the smaller lake of Khabakki, and still farther off a reach of the distant Jhelam river, catch the eye. Southwards lies a confused mass of mountains beyond which under a dim haze the desert of the Thal fades away to the horizon. Westwards, the mighty Indus rolls his way to the sea, taking with him the waters of the Kurram river and bordered by the Sulemán range, with Shekh Budín and the Takht-i-Sulemán. Northwards lies the rugged plateau of Pakkhar and Talagang, beyond which may be seen the Himalaya range above Murree, and if the sky is clear of clouds, the snow-clad summits of the Sufedkoh.

Rainfall.

Tables III, IIIA, IIIB.

The average annual rainfall varies considerably for different parts of the district and decreases rapidly as one goes south-west away from the Himalayas. It is also somewhat heavier near the rivers and in the Salt range than in the dry hot uplands. At Midh in the Chenáb valley it averages 15 inches. On the Jhelam it averages 16 inches at Miáni, 15 inches at Bhera and Shahpur, and 12 inches at Sahiwál. It is remarkable that at Khusháb on the west bank of the river, the average is 10 inches, *i.e.*, 5 inches below the average of Shahpur, only 8 miles off across the river. This great difference is no doubt due to the fact that Shahpur is in the middle of a canal-irrigated and well-wooded tract, while Khusháb is bare of trees and lies close to the sandy Thal. At Mitha Tiwána on the edge of the Thal the rainfall again averages 10 inches, while at Núrpur in the middle of the desert, the average is only 7 inches. In the Salt range at Naushahra the average is 16 inches.

Taking 15 inches as the average rainfall for the Jhelam valley, the most important part of the district, it may be said that 11 inches fall in the summer and 4 in the winter months. April and May have rather more than half an inch each, an inch falls in June, 4 inches in July, 3½ in August and 1½ in September. October and November have little more than half an inch between them, December is almost entirely rainless, and January, February, and March have slightly over one inch each. The rainy season commences towards the end of June or beginning of July and lasts for little more than two months. On the rainfall of July and August depends the sowing of the autumn crop. Rain in September is very favourable both for maturing the autumn crop and for moistening the ground for the wheat sowings. The spring crop once in the ground is chiefly dependent on the showers of January and February. It is worthy of remark that while the total annual rainfall is almost the same

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as for the Hissár district near the Rájpútána desert, Shahpur gets 4 inches of rain in the winter months, while Hissár gets little more than 2, and this, combined with the lower temperature of Shahpur, renders its climate much more favourable for growing wheat than that of Hissár.

But while these are the averages it must not be forgotten that the chief characteristic of the rainfall here is not its scantiness, but its variableness both from year to year and from place to place. For example, at Bhera in 1891-92 the total annual fall was only 5 inches, and in the following year it was 24 inches. In the six winter months of the former year only half an inch fell and in the corresponding period of the latter year 6 inches. Again, in March 1888 only half an inch fell at Bhera, while nearly 4 inches fell at Miáni, only 10 miles off. In fact much of the rainfall comes from partial thunderstorms, often of great violence, and excellent rain may have fallen in one village, while another a few miles off may have got none. Generally speaking, it may be said that the scantier the total annual rainfall the more variable it is. It is less variable at Bhera and Miáni than at Shahpur and Sáhiwál. It is exceedingly variable in the Thal and along the foot of the Salt range, but comparatively certain in the valleys within the range.

The value of opportune rainfall to the crops cannot be exaggerated. An inch of rain over the district may be literally worth lakhs of rupees to the peasantry. An hour's thunderstorm may put thousands into the pockets of one village. An exceptional shower in April or May is very favourable for the sowing of cotton or early *bájra*. Good rain in the usually almost rainless months of November or December enables the peasants to sow thousands of acres of rain-land which would ordinarily remain barren. On the other hand, the failure or delay of the usual monsoon rains leads to a great contraction of the area under the autumn crops and to a scarcity of grass and fodder of all kinds. Should the monsoon rains cease early, the autumn crop dries up, and the ground is not sufficiently moistened for the wheat sowings. Again when, as happened in 1890 and 1892, the winter rains hold off, much of the wheat fails to come to maturity and the spring crop is a very poor one. Unusually heavy rain in April and May, such as fell in 1893, does great damage to the ungarnered grain on the threshing floors. The prosperity of the district, and especially of those parts of it which are chiefly dependent on the local rainfall, varies very greatly from year to year according to the amount and opportuneness of the rainfall.

Snow sometimes falls on Sakesar, but very seldom on the lower parts of the Salt range as it did in the exceptionally cold and wet winter of 1892-93. Hail-storms are frequent all over the district, but very partial in their effects. They are most

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to be dreaded just before the wheat harvest. The most severe in recent years fell in April 1893, crossing the district in almost a straight line from the Salt range to the Chenáb and leaving behind it a path of devastation 50 miles long and 3 or 4 miles broad. The wheat and poppy crops were then ripening and that afternoon's storm caused a loss to the peasants over whose fields it passed of at least a lakh of rupees.

Temperature, wind and climate.

Some parts of the Shahpur district, and especially the dry uplands of the Bár and Thal, and the waterless, treeless tract along the foot of the Salt range, are in the months of May and June among the hottest regions in India. In those months little rain falls and the temperature at Khusháb rises day after day to 115° or more in the shade, the average daily maximum for June being 108°. In the river valleys and especially where canal irrigation has moistened the soil and covered it with shady trees the temperature does not rise quite so high; yet the thermometer often stands at over 110° in the shade, and between 90° and 95° in the house, with the doors closed during the day. At night in this season the temperature goes down to about 85.° When the monsoon rains commence the temperature falls considerably, and in July and August seldom goes above 105° in the shade, and often falls as low as 80° during the night. In September and October the temperature gradually falls until about the middle of the latter months the days are no longer hot in the shade and the nights are distinctly cool. The cold season then sets in and for nearly six months the district enjoys almost perfect weather with bright days and cold nights. At intervals in January, February and March the sky clouds over and the weather is cold, raw and damp, reminding one of a northern clime. The coldest month is January, when the thermometer often stands at 60° in the day and goes down to freezing-point in the early morning—the average nightly minimum at Khusháb being 39°. On such nights shallow pools freeze over, and hoar-frost appears on the blades of grass and young wheat, but is soon dissipated by the rising sun. Towards the middle of April the temperature again begins to rise uncomfortably high, and continues to rise till the coming of the monsoon rains in the end of June except when, at rare intervals, a refreshing shower reduces it somewhat for a day or two. The temperature of the valleys of the Salt range is generally about 10 degrees lower than that in the plains; and at Sakesar, nearly 5,000 feet above the sea, the temperature in the hot months rarely goes above 90° in the shade or below 70°, and in the house with the doors open generally stands between 85° and 75° with surprisingly small variation. In October it goes down to about 70° and in the winter often stands below freezing-point.

The Jhelam valley is less exposed to winds than most parts of the Punjab, and often the air is absolutely calm. In the dry hot weather, however, dust-storms pretty frequently make their

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appearance, generally from the direction of the sandy Thal, converting daylight into almost complete darkness and sometimes blowing with such violence as to uproot large trees. In the tract along the foot of the Salt range such dust-storms are at that season of almost daily occurrence; and at the mouths of the gorges a fierce wind blows down from the hills nearly every evening, often drying up and withering the ripening wheat. On the top of Sakesar the air is hardly ever at rest and strong squalls or whirlwinds are frequent.

Disease.

The district is on the whole comparatively healthy, the average death-rate for the ten years ending 1890 having been only 26 per thousand per annum against 31 per thousand for the Province. But like the rest of the Punjab its population suffers severely in the autumn months from intermittent, and to a less extent, from remittent fevers, more especially along the banks of the rivers and in the villages near the foot of the Salt range. In November and December the fever is often complicated with pneumonia and bronchitis, and dysentery and diarrhœa are common symptoms of the disease. Towards the end of the season, enlargement of the spleen is often prevalent. In dry seasons there is a comparatively small amount of fever, and the death-rate is correspondingly low; for instance in 1886 and 1887 when the rainfall was below average the death-rate fell to 20 and 21 per thousand. On the other hand, in years of heavy rainfall and high flood fever prostrates a large portion of the population and the death-rate rises; for instance in 1882, a year of heavy rainfall, the death-rate rose to 39 per thousand. The district is subject also to visitations of cholera, one of which in 1888 attacked 5,918 persons and carried off 3,924, raising the death-rate for the year to 34 per thousand, and another in 1892 attacked 5,830 persons and carried off 3,090. The villages most liable to this much dreaded pestilence are those in the Salt range and at its foot where the water-supply is limited to a very few springs, ponds or wells and is easily contaminated. Several of these villages were literally decimated by cholera in less than a month. In the towns greater attention is paid to sanitary measures and especially to the protection of the water-supply, and probably for this reason the ravages of cholera are generally less serious. The worst year within living memory for the public health was the year 1892 when a cholera visitation in the hot months was followed by heavy rains and high floods, causing an epidemic of fever which attacked at least 80 per cent. of the total population. Owing to this combination of diseases the total death-rate for the district rose for the year to 56 per thousand. For the month of October it was at the rate of 156 per thousand per annum. The town of Bhera lost in the year, chiefly from fever and its *sequelæ*, 1,278 of its 17,428 inhabitants; and the town of Sáhiwál 890 of its 9,210 inhabitants; that is, 97 per thousand of its inhabitants died within the year. The prevalence of fever is perhaps chiefly due to the carelessness of the people in

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the matter of avoiding chills, but one of its causes is want of good drainage, and endeavours are being made to improve the drainage of the towns of Bhera and Sáhiwál which suffered the most. Further remarks on the subject will be found in Chapter III A. On the right bank of the Chenáb, especially at Midh, goitre is common, and the very dogs, cows and even trees are said to suffer from it; it is probably due to the quality of the water in the wells. Guinea-worm is frequently met with in the villages along the foot of the Salt range, where the inhabitants often use water taken from stagnant ponds, rendered filthy by the cattle which are allowed to wade in them. Stone in the bladder is common throughout the district.

Tables Nos. XI, XIA, XIB and XLIV give annual and monthly statistics of births and deaths for the district and for its towns, while the birth and death-rates for recent years will be found in Chapter III for the general population and in Chapter VI under the heads of the several large towns of the district. Table No. XII shows the number of insane, blind and deaf-mutes, and lepers as ascertained at the Census of 1891; while Table No. XXXVIII shows the working of the dispensaries in recent years.

SECTION B.—GEOLOGY, FAUNA AND FLORA.

Geology.

A sketch of the geology of the Salt range by Mr. Wynne will be found in the Provincial Volume of the Gazetteer page 35. The most interesting points about that part of the range which lies in this district are the rock-salt deposit which crops out with its accompanying red or purple marl at different places along the south face of the hills; the variegated red and white sandstone clays and yellowish limestones of the jurassic formation which are to be found in the glens and gorges south of Sakesar; the white nummulitic limestone of the eocene series with its numerous fossils, which generally crowns the peaks of the south part of the range, including Sakesar itself; and the reddish friable sandstones which form the northern ridge about Jaba and are worked by wind and weather into fantastic shapes. Mention has already been made of the interesting petrifying process which is going on below Narsingh Phohar near Katha, where a stalactite cave is being formed by the drippings of water from the rocks. The results of a similar process may be seen in the gorge at Sohdi and probably elsewhere in the range. Reference has also been made to the curious detached hills on the Jhang border near Kirána which are composed of quartzites and schists and are of the same character as those forming the mass of the Arávalli hills, so that they appear to belong to the Peninsular mountain region.

Mineralogy: salt.

Salt is found all along the southern ridge of the Salt range and especially near its base, generally associated with the red marl which is so conspicuous a feature of this part of the

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Mineralogy : salt.

range. During the Sikh times the revenue from the excavation and sale of salt was realised by means of farms, the price at the mines being then one rupee per maund. It is now managed directly by the State, the price of salt at the mines being the actual cost of excavation plus the duty, which is at present (1896) Rs. 2-8-0 per maund. There are outcrops of salt at many places, requiring to be constantly watched for fear of smuggling, but the only place in this district where excavation is now carried on is at the Rukhla gorge about 2 miles to the west of Warchha. A portion of this mine was worked by the Sikhs, but their workings have now been abandoned as dangerous owing to no pillars having been left to prevent the the roof falling in. The present workings are carried on on a scientific principle in a seam of salt, the thickness of which is 20 feet, increasing as it dips into the hill, the chambers and tunnels being so arranged as to leave a sufficient number of strong pillars to support the roof, and so as to admit the necessary amount of air to the workings. The salt is remarkably pure, only about 3 per cent. being foreign matter. The excavations are carried on by a special class of miners, called *Wádhás* (cutters), about 50 of whom are regularly employed, the rate paid them being Rs. 3-12-0 per 100 maunds, the same rate as was paid them in 1868. They are a sickly race, owing no doubt to the bad air they breathe in the mines. Their net earnings amount to about 8 anas a day, but they work in the mines only for about 130 days in the year. Their women carry the salt out of the mines on their heads, a common load being from 60 to 80 lbs. in weight. The price charged for the salt is 9 pies per maund in addition to the duty. The quantity of salt sold and delivered, which for the five years ending 1882-83 averaged 123,767 maunds, was as follows ten years later :—

Year.		*Maunds.*
1888-89	... ...	107,899
1889-90	... ...	137,971
1890-91	... ...	108,529
1891-92	... ...	126,210
1892-93	... ...	107,526
	Average	117,627

so that the amount of trade done is much the same as it was ten years ago, although the Warchha mine is still 9 miles from the nearest railway station, while the railway has been brought close up to its chief competitor, the Mayo mine at Khewra in the Jhelam district, at which the cost of excavation is only Rs. 3-4-0 per 100 maunds, but the same price of 9 pies per maund is charged for the salt. The Warchha salt is by some consumers considered to be of slightly superior quality to that of Khewrá. The amount in stock at the end of the year averaged 55,000 maunds or about half a year's supply. The Warchha salt is carried away almost entirely on camels, and about two-thirds of the whole outturn is

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Mineralogy : salt.

taken to Khusháb whence it is mainly sent by boat to Mooltan and other places down the river. The other chief markets for this salt are Bhakkar, Dera Ismail Khan, Leiah, Muzaffargarh and Jhang. The total realisations averaged for the three years ending 1892-93 Rs. 2,90,787, and the total expenditure of the Warchha beat, which includes 33 miles of the range, averaged Rs. 19,769, or 7 per cent. on the gross receipts. On this beat there are employed a Superintendent, an Inspector and 100 men, who have to guard 29 posts along the range, besides the mine itself. The Katha beat also lies partly in this district. Its total length is 40 miles, guarded by 22 posts, and its staff consists of one Inspector and 58 men, costing on the average Rs. 6,440 annually. No salt is excavated in this beat and there is therefore no income. Notwithstanding the many opportunities for smuggling, this offence is very rare and only five cases were prosecuted in both beats during the four years ending 1893.

Lignite.

Small quantities of lignite or inferior coal have been found in the hills south of Sakesar, but not in workable quantity.

Petroleum.

Petroleum has been noticed on the surface of a spring near Khabakki. Gypsum and mica are common in places, and traces of iron and lead have been found in the range.

Limestone.

The nummulitic limestone of which so large a portion of the hills is composed is used for building purposes, and great quantities of it have during the last eight years been removed from the month of the Rukhla gorge near Warchha by the Railway Engineers and used as ballast for the line. Small quantities of limestone are brought from the base of the hills to Khusháb (a distance of 12 miles) on camel and pack bullocks and there sold at the rate of from Rs. 4 to Rs. 6 per hundred maunds to be used in the manufacture of lime or soap, or to be exported by boat to Mooltan or Jhang.

Lime.

In 1893 lime sold at Khusháb at 2½ maunds per rupee. Since the opening of the railway a large business in lime-burning has been started close to the railway stations from Hariya to Bhera, limestone being brought from the hills near Khewra by rail at a cost of Rs. 6-14-0 per hundred maunds, and wood got from the jungles of the Bhera Bár at a cost of Rs. 12-8-0 per hundred maunds. A hundred maunds of limestone give sixty maunds of lime. Altogether 16 kilns were at work in 1893, and the total outturn of lime was estimated at more than a lakh of maunds per annum. It sells on the spot at three maunds for the rupee, but is mostly exported by rail to Lahore, Amritsar, Mooltan and other distant towns.

Khanggar.

A peculiar sort of limestone (*khanggar*) is found near Sohdi and at some other places in the range. It lies in strata just below the surface of the soil and when first excavated it is soft and easily fashioned into square blocks, but after a few days exposure to the air it becomes hard. It seems to be of the

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same nature as *kankar* (*rore*) which is found in small calcareous nodules just below the surface of the ground at some places in the Bár, but rarely in such quantities as to make it useful for road-making or lime-burning.

Kallar.

Kallar shor is the term applied to the efflorescence which appears on the surface under the influence of evaporation and capillary attraction wherever there is much salt of any kind in the soil. Evidences of its presence are found all over the district, sometimes in the form of barren strips and patches in the middle of an otherwise fertile field. Where there is much salt in the soil, it is absolutely barren. *Kallar* is most prevalent in the tract along the foot of the Salt range, beyond reach of the hill-torrents, and in the Ara tract in the south of the Shahpur tahsíl. There is a curious *kallar* plain immediately to the north of Sáhiwál. *Kallar* appears to be developing itself in a narrow strip of land stretching from Dhakwan to Kot Pahlwán in the Shahpur tahsíl, but this seems due to the brackishness of the well water rather than of the surface layer.

Saltpetre.

Saltpetre is manufactured in considerable quantities from the numerous mounds in the cis-Jhelam tract which mark the sites of former villages. A long narrow drain is dug on high ground and covered over with a filter made of twigs and grass, on which is sprinkled powdered nitrous earth from the old mounds. Water is then poured over the earth and filters through into the drain carrying with it in solution the salts contained in the earth. The dark brown liquid runs from the drain into a vessel placed to catch it, and from that is poured into a large iron pan, in which it is kept boiling until the solution approaches saturation when it is allowed to cool and crystallize. Its dirty brown crystals are crude saltpetre (*bugdu*) which is usually sold to the refiners. This rude manufacture is carried on during the dry months chiefly by Hindús of the shopkeeper class who are required to take out a license and pay Rs. 2 for each pan used. It requires to be closely supervised to prevent the manufacturers from refining their saltpetre or producing edible salt. The manufacturer generally pays two annas a day to the owners of the nearest well who supply him with the water he requires; and he usually pays the landowners a lump sum, varying with the quality of the soil and the convenience of the site, but seldom exceeding Rs. 100 per annum, for the privilege of being allowed to take the earth from the mound and fuel from the neighbouring jungle. As much as Rs. 801 was paid in 1892 for the right to manufacture saltpetre from one mound in Kálra, and in 1894-95 the owners of Kot Bhai Khan received Rs. 5,200 for the right to manufacture saltpetre from the maunds in that estate for one year only.

The Crimean war and the Mutiny gave a great impulse to the manufacture of saltpetre, for the number of licenses to work pans rose from 694 in 1855 to 4,856 in 1858, and the

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Saltpetre.

selling price of crude saltpetre was then Rs. 4 per maund. In 1864 the number of licenses fell to 185, and the price to little more than Re. 1 per maund. The number of licenses granted in 1892-93 was 153, the number of pans at work 156, and the price of crude saltpetre from Re. 1-6-0 to Re. 1-12-0 per maund. The manufacture was carried on from about 80 mounds, chiefly situated in the Bár and Ara tracts.

Crude saltpetre, manufactured as above described, consists of a mixture of nitre, common salt and earthy matter. It is refined at refineries specially licensed on payment of a fee for the year of Rs. 50. It is first dissolved in boiling water in an iron boiler till common salt is precipitated from the solution. The salt is removed and destroyed, and the boiling liquor drawn off into earthen vessels in which it is allowed to rest until earth and other impurities have settled. The clear liquor is then decanted and set out in a pan to crystallize. Next day the long pen-like crystals (hence called *kalmi*) which have formed in the pans are removed and stored for sale. In 1892 there were five licensed refineries in the neighbourhood of Bhera and Miáni with 41 boilers. Refined saltpetre sold at Rs. 5 or Rs. 6-8-0 per maund and 26 licenses were given in that year for the export of 10,832 maunds of refined saltpetre. About 6,000 maunds went to Sakkhar and Karáchi for export to Europe and the rest went chiefly to Bannu and Ráwalpindi for the manufacture of gunpowder to be used in Public Works.

Barilla.

Barilla (*khár* or *sajji*), an impure carbonate of soda, is manufactured from the *khár* or *sajji* plant (*salsola Griffithsii*), which grows in great quantities on the hard clay soil of the Bár and Ara tracts of Shahpur tahsíl south of the Lahore road. There are two varieties of the plant, one with white and one with red flowers. It flowers in October and is cut in November when ripe, and left on the ground to dry. It is then thrown in bundles into a circular pit five or six feet in diameter and about two feet deep in which a fire has been lit and there burnt, care being taken not to let the fire get too low or be smothered by too much fuel, until the pit is nearly filled with the ashes of the plant, which melt into a viscous mass. The operation lasts about twenty-four hours, and the quantity burned during this time is from one to two hundred bundles, each of about half a maund in weight. The contents of the pit are then well stirred and allowed to cool, a little dry earth being scattered over the surface to prevent evaporation. The pits are opened on the fifth or sixth day, when the barilla is found concreted together into a hard cellular mass something like the refuse of a brick-kiln. It is exported from this district chiefly to the north and east, towards Ráwalpindi, Siálkot and Jhelam, and is extensively used in the manufacture of soap, paper and coarse glass, in bleaching and dyeing processes, as a medicine, and as a substitute for soap. The price of *khár* or *sajji* appears to have steadily risen. In Sikh times its price was 6 or 8 annas

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Barilla.

per maund, in 1866 it was Re. 1-2-0 per maund and in 1896 from Re. 1-8-0 to Rs. 2 per maund according to quality. The cost of manufacture is estimated at 6 annas per maund. The *sajji* plant is a favourite food of camels, and has to be carefully protected from them if it is intended to manufacture barilla. The plant is now chiefly found in the large blocks of land owned by the State, and the right of manufacturing the alkali or of grazing camels on the plant as they find most profitable is annually sold to speculators. The income to the State from this source was Rs. 8,000 in 1865 and has averaged Rs. 7,700 for the five years ending 1894-95. Previous to the severe drought of 1891 the income generally stood at about Rs. 10,000. It varies considerably from year to year, as the growth of the plant depends upon the variable rains, and as heavy showers in the season of manufacture (November and December) may greatly reduce the outturn. In an average year the quantity manufactured probably amounts to about 5,000 maunds. Attempts have been made by sowing the seed of the plant to extend its growth in the State lands of the Shahpur tahsíl, but hitherto without much success. An inferior kind of barilla (*khár*) is made by a similar process from another *salsola* (the *phissak láni*) plant both in the Shahpur tahsíl and near the foot of the Salt range in the Khusháb tahsíl. This sells at about one rupee per maund and is used chiefly for washing clothes. About 3,500 maunds of this inferior barilla are annually produced in the Khusháb tahsíl whence it is mostly exported to Lahore, Amritsar, Siálkot and Mooltan.

Wild animals.

According to tradition tigers used to infest the Salt range, but none have been seen there lately. Leopards and hyænas are, however, occasionally heard of in the hills, and wolves are pretty common, especially in the Bár jungle. During the five years ending 1895 the Government reward was paid for 3 leopards and 152 wolves. The number of these animals is probably rapidly decreasing, for in the five years ending 1882, rewards were paid for 3 tigers, 11 leopards and 742 wolves. Jackals are numerous everywhere and do considerable damage to the crops, especially to maize and sugarcane. Pigs and porcupines are to be found in the Salt range, but rarely in the plain portion of the district. Foxes and wild cats are found in the Bár jungle; the mungoose is frequently seen, and hedgehogs, rats and mice are common. The badger (*bijju*) is commonly reported to be in the habit of digging into graves and feasting on dead bodies; indeed it is said to be able to make a dead body walk. Badger-baiting is a favourite amusement. Black-buck are rare, but the ravine-deer is fairly common in the Bár and Thal and the lower slopes of the Salt range. They were formerly much more numerous and old men tell how they used to run them down with relays of dogs in the clayey lands between the Thal and the hills after rain, when their feet stuck in the soft soil. The most interesting animal from the sportsman's point

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—
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Wild animals.

of view is the mountain-sheep or *oorial* (properly *hureal*) which is similar to the *moufflon* of Corsica. It is found throughout the Salt range right down to its base. Among its native rocks its agility is surprising. Though heavy-looking it can move at a very rapid pace and no hillside is too steep for it. In this district, probably owing to the plentiful supply of good grazing, big horns are fairly common ; 31½ inches is the largest of which there is any record, and horns of 27 or 28 inches are not unusual. A full-grown *oorial* weighs about the same as a black-buck and when cleaned makes a heavy load for a strong hill-man. Hares are pretty common where the cultivated land adjoins the jungle, and some of the resident Maliks are fond of coursing them with grey-hounds, more or less pure in breed ; every precaution being taken that the hare shall not escape. The only wild monkeys in the district are a pair of *langúrs* which have been seen on Sakesar.

Birds.

The great bustard (*tog*) is rarely to be found in the sandy wastes of the Thal, but the ordinary bustard (here called *gurên*) is common both there and in the Bár jungles. Flocks of imperial, painted and pallas sandgrouse are frequently seen in the dry tracts, and perhaps also the pintail variety. The grey partridge (*tittar*) is common everywhere, but the black partridge is found only in a few places. In the hills the *chakor* (*kaunk*, feminine *kakk*) and *sussi* partridges are both common. In winter ducks of many kinds swarm on the rivers, on the lakes of the Salt range and on ponds in the jungles. Geese and the blue-coated demoiselle-crane (*kúnj*) are common near the rivers, and the scarlet flamingo (*bagg*) and numerous other aquatic birds visit the Salt range lakes, where snipe and bittern are sometimes to be seen. Quail (*batera*) visit the district in large numbers in spring and autumn and quantities of them are netted for sale. The crow and the kite are ubiquitous, the great black raven is frequently to be met with in dry tracts, and sometimes the huge adjutant-bird (*lamdhîng*) is seen standing about in the irrigated fields. A dead bullock or camel soon attracts a number of vultures from the blue. Hawks valuable for sporting purposes are found in the Bár and Thal and fetch fabulous prices. In the irrigated tracts green parrots fill the air with their screeching, a golden oriole sometimes flashes through the trees, and blue jays and scarlet-plumaged woodpeckers add gaiety to the scene. Immense flocks of rosy pastors (*tilliar*), the hereditary enemy of the locust, visit the district in the hot weather, and the common house-sparrow is only too common at all times and places.

Reptuly

Snakes are common especially perhaps in the Salt range, the venomous kinds most frequently met with being the cobra (*phaniar-naja tripudians*), the *karait* (*sangchúr, bungarus cæruleus*) and the *echis carinata* (*phissi* or *khapra*). On the average of the five years ending 1895, Rs. 70 were annually paid as

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rewards for the destruction of 435 venomous snakes, and 43 persons were reported as having died from snake-bite. Crocodiles (*sansár*) may often be seen sunning themselves on the sand banks in the river beds, but rarely attack men or domestic animals. Lizards of various kinds are common. The small house-lizard (*kúnkirlí*) catches flies upon the walls; chameleons (*saddar*) and other tree-lizards scuttle up the trees, and several including the great *goh*, live in holes in the ground. The *sahna* burrows in the Bár jungles and is often dug out by the Mussallis and jungle tribes and used for food. The skink (*reg máhi* or sand-fish) is found in the sand-hills of the Thal; with its tiny feet and glittering scales it looks exactly like a small fish, and is remarkable for the brittleness of its body and for the rapidity with which it disappears in the sand. The dried skink is much in demand for medicinal purposes. Most dreaded of all is the *bindoa*, a small ugly spotted lizard found in the hills, whose bite is more venomous than the cobra's; hence the saying "*lare bindoa te khatto toa*" (if a *bindoa* bite a man, you may dig his grave). The little animal knows his reputation, for he does not always flee when pursued, but turns in a threatening attitude on his pursuers. However, when a specimen was sent to the Calcutta Museum it was found to be the *enblepharis modicularis*, allied to the Gecko and not poisonous; and when attempt was made to verify alleged cases of its bite having proved immediately fatal, the evidence was not found to be such as to satisfy a scientific enquirer. But whatever be the truth of the matter, there is no doubt that the fear the villagers have for this lizard is real.

Fish.

In the rivers the commonest fish are the *ráhu* and *dhabra*, both of which go up to about 16lbs. in weight, and the *mali* up to 30lbs.; less common are the *máhsher* which goes up to 40lbs., the *singhára*, up to 8lbs. the *daula*, up to 10lbs., a thorny-backed fish *tre kanda*; and a flat fish called *patri*. The best for eating are the *ráhu*, *máhsher* and *singhára*. Fish are very little eaten by the river-side population and sell at from 6 to 10 sérs for the rupee. They are caught in nets and basket-traps, and with hooks, chiefly by the *Malláh* boatmen and by Mehra (fishermen) from Pind Dádan Khan, who export a considerable quantity by train to Ráwalpindi and Jhelam. In the torrent beds of the Salt range, for instance at Sohdi and Kathwai, a small minnow-like fish is found which makes fair eating.

Insects.

Locusts (*makri*) sometimes visit the district in destructive numbers, generally coming up from the dry south-west. In the spring of 1891 numerous flights of locusts, which were identified as the *Acridium peregrinum*, the great migratory locust of North-Western India, made their appearance in the Khusháb tahsíl and deposited eggs in the Thal and along the foot of the Salt range. Towards the end of April young locusts (*púng*) appeared in immense swarms and devoured every green thing, but fortunately the wheat crop which was unusually good was

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so nearly ripe that they did it very little damage. After destroying everything that was still green they ascended the Salt range and poured upon its valleys like an invading army, attacking the ripening wheat and biting through the stalks so that the ears fell on the ground as if cut off by a sickle. The trees and bushes also suffered severely, almost the only kinds untouched being the *dhrek* or *bakain* (*Melia azadirachta*) and the *ak* or *madár* (*calotropis procera*). The villagers were organised and endeavoured to drive back the enemy, immense numbers of whom were destroyed by driving them into trenches where they were buried or into bushes where they were burned, but their numbers were so great that little impression was made. It was noticed that the young locusts (*púng*) had a cannibal propensity for voraciously attacking and devouring piecemeal their dead and wounded comrades, whom indeed they seemed to prefer to any other kind of food. By the middle of June most of the survivors had developed wings, and successive flights of them took their way towards the east feeding as they went on the bushes of the Bár jungle, where also a considerable number of young locusts had been hatched. In October and November again considerable numbers were hatched in the Salt range and along its base, but most of them were destroyed before they could do much damage. Considering the immense numbers of locusts that had infested the district, it was astonishing how little damage had been done. The grass and trees had suffered considerably and some of the latter died from the effects of the loss of their foliage and bark, and a considerable area of young cotton and *bájra* was destroyed, but the wheat crop had suffered so little that it was only found necessary to remit Rs. 317 in ten villages in the Salt range.

Again in May 1893, flights of locusts came up from the south and west and deposited eggs in the Thal and along both banks of the Jhelam, but the young locusts were mostly destroyed before much damage was done. Another species of locust (*makkar*) *poecilocera picta*, of a bright yellow colour with bars of brilliant blue and green and of sluggish habit, is constantly present. It is found only on the *akk* plant (*calotropis procera*) which the migratory locust will seldom touch.

A sort of cricket (*toka*), identified as allied to the genus *gryllodes*, and an acridid of the genus *chroto gonus* known here as *tridda*, often do great damage to the sprouting kharíf crops in April, May and June, usually making their ravages by night. They were exceptionally numerous in 1891 when a cold wet winter was followed by a hot summer, and again in 1893 when the seasons were similar.

White ants (*sivvi*) attack timber and garnered grain, which is also much subject to injury from weevils (*ghun*). Mosquitoes and sandflies make life a burden in the hot weather, and house flies swarm, especially towards the beginning and end of

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winter. On the other hand, the honey-bee makes delicious honey from the flowers of the Salt range, and in irrigated tracts the firefly flashes his electric light among the trees. Scorpions and centipedes are comparatively rare.

Vegetation : trees.

The characteristic trees and shrubs of the Bár uplands are the *van, kari, jand* and *malla*, together forming the jungle with which the uncultivated lands are generally covered. The *van* or *jál* (*salvadora* oleoides*), with its leaves something like the mistletoe, often forms a dense bush, such as cattle-thieves like to find for the concealment of stolen cattle. Camels, goats and sheep browse on its leaves, and its wood is used for fuel, but burns with an unpleasant smell, and leaves a great deal of ash. The sweet berry-like fruit (*pílu*) is very generally eaten by the poorer classes, great numbers of whom, especially the women and children, go out daily in June into the jungle and form a sort of picnic party, returning in the evening laden with fruit. In dry seasons the *pílu* is especially abundant, and if the price of grain is high, numbers of the poor live almost entirely on *pílu*, camping in the jungle for days so as to be near the supply. From the number of cases that arise in connection with it, *pílu* gathering seems to be considered a favourite opportunity for flirtation. The *kari* (*capparis. aphylla*) has hardly any leaves, but when covered in April with its numerous brick-red blossoms gives colour to the landscape. Its wood is used for roofing, and makes a good fuel for burning bricks. Its fruit when unripe (*dela*) is used to make pickles, and when ripe (*pinju* or *dela*) is eaten, especially in times of scarcity. The *jand* (*prosopis spicigera*), sometimes a mere bush, but often attaining a height of 10 or 15 feet, gives an excellent fuel used for locomotive engines and other purposes. Its leaves and pods (*sanggri*) form a good fodder. The leaves of the *malla* (*zizyphus nummularia*) are also an excellent fodder, its berries are eaten in times of scarcity and its thorny twigs are much used for making enclosure-hedges, and make a good fuel.

In the river valleys the most numerous trees are the *kikkar* and *táhli*, which are very largely grown especially on cultivated land. The *kikkar* (*acacia arabica*) though said not to be indigenous in the Punjab, has taken very kindly to the soil, and springs up wherever there is a little moisture in a marvellous manner, being often self-sown. The young trees are apt to be killed by hard frost, but can stand it after the first year or two. It is a quick growing tree, often reaching 15 feet in five years. Its leaves make an excellent fodder and in times of drought the *kikkar* trees are ruthlessly lopped to save the cattle. Its pods are greedily eaten by goats and sheep. The timber is used for all sorts of purposes, and especially for agricultural implements, and it makes an excellent fuel. Altogether the tree is the most useful one we have, and many small groves of it are maintained by the better class of landowners.

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Vegetation: trees.

The *táhli* (*shísham—dalbergia sissoo*) has been planted in great numbers along roads and canals and several groves of it have been formed in the canal-irrigated tracts and near the rivers. Many of the wells too have small plantations of *táhli*, the result of an order issued at regular settlement, requiring the owners of every well to plant a few trees about them. Its leaves are good for fodder and its timber is excellent for almost all purposes. The *táhli* stands next in importance to the *kikkar* among the trees of the district.

The *shiríh* (*siris—albizzia lebbek*), with its fragrant flowers and rustling pods, is found chiefly along the roadsides. A small grove of the tall, pale, ghostly *albizzia procera* adorns the head-quarters station.

The *ukáh* or *koáh* (*farásh—tamarix articulata*), with its gnarled trunk and needle-like leaves, is fairly common and does not require so much moisture as most other trees. The *ber* (*zizyphus jujuba*) is very common on the roads and in the fields and its fruit is much appreciated. It is often covered by a curious leafless parasite (*nidhári*) used as a medicine. Groves of stunted *chhachhra* (*dhák—butea frondosa*), with its large scarlet flowers, are found in the north corner of the Bhera tahsíl.

In the neighbourhood of wells may be seen the *sohánjna* (*moringa pterygo sperma*), with its corky bark, pollard head and bunches of white flowers, the *lasúra* (*cordia myxa*), with its bright flowers and edible fruit; the mulberry (*tút—morus alba*), the fruit of which also is much appreciated. The date-palm (*khajji—phœnix dactylifera*) is common only in a few places on the Jhelam, and especially at Sadda Kamboh above Shahpur and at Majhóka and Khai near the Jhang border. Its leaves are made into mats and baskets and its stems are useful for water channels. The fruit is not particularly good, but fetches good prices, especially the produce of a particular group of trees at Khai, called the *musallin*. Specimens of the *bohr* (banyan—*ficus bengalensis*) and *pippal* (*ficus religiosa*) are met with chiefly near towns and often owe their origin to the pious care of Hindús; there are some old trees of both kinds near the ancient town of Takht Hazára on the Chenáb.

Fruit-trees of all the ordinary kinds have recently been much cultivated both by the District Board and by private persons, and there are good gardens and orchards near all the towns and larger villages.

Shrubs and plants.

In the flooded lands along the rivers *lei* or *pilchi* (*tamarix gallica* or *dioica*) springs up in considerable thickets and is used for wattling, baskets and roofs. The *akk* (*calotropis procera*) is very common in sandy soil, but is of little use. Even the migratory locusts do not touch it, apparently dreading its acrid milky juice; but it has a resident locust of its own and is sometimes eaten by goats. The *khár* or *sajji* plant (*salsola Griffithsii*) and its uses have already been described. Allied to it are the

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lána and *láni* (also *salsolas*) which are much appreciated as grazing for camels, and are found in barren saltish soils at a distance from the river. The camel-thorn (*jawáha—alhagi maurorum*) is most noticeable as a thorny weed among the wheat. Near the river the flooded lands are much infested by a thistle-like weed called *leha*, and another thorny weed called *pohli;* and well-irrigated lands, especially when the soil is poor or the cultivation bad, suffer much from an onion-like weed, the *bhukát*, which springs up with the crop and chokes it; the *harmal* (*peganum harmala*) is another common weed on cultivated ground. The *bhakkhra* (*tribulus alatus*) has a woody spiked fruit which is sometimes made into flour by the poor in famine times; the *tándla*, a tall weed, is eaten by cattle and sometimes as a vegetable by men.

Vegetation of the Thal.

The few trees to be found in the dry and sandy Thal are chiefly *jand*, which is found in groves protected by the reputation of some departed saint; stunted *kikkar* rarely found round ponds, and a grove of *ber* trees round the town of Núrpur, which are specially protected by a clause in the village administration paper. The characteristic bushes of this region are the *lána*, *akk* and *harmal* which have already been described; and the *phog* (*calligonum polygonoides*), a good fodder plant, little found except in Rakh Núrpur; *búi* (*pauderia pilosa*), a low whitish plant with flower heads like catkins; *khipp* (*crotolaria burhia*), sometimes used for making ropes for temporary use; and the *tumma* or *kartumma* (*citrullus colocynthus*) with its trailing stems and beautiful green and yellow orange-like fruit scattered in profusion over the sand-hills. Their taste is very bitter, but goats eat them and a medicine for horses is made from them to prevent indigestion.

Vegetation of the Salt range.

The Salt range has a vegetation of its own, very different in character from that of the plains (*see* Dr. Stewart's Salt Range Flora—Agri-Horticultural Society of India's Journal, Vol. I, Part I, new series). The southern aspect, with its steep escarpments, is generally almost devoid of vegetation, but the northern sides of the hills which have a more gradual slope and retain more soil and moisture are covered, though scantily, with trees and bushes. Among the most characteristic trees are the *phuláh* (*acacia modesta*) with its delicate leaves and little yellow globes of blossom; the wild olive (*kau* or *kavva—olea cuspidata*) with its glossy deep green foliage, often seen growing out of the cleft of a bare rock; a species of oak (*vari—quercus incana*); the wild fig (*khabári—ficus carica*) with its edible fruit; the *lahúra* or *rahúra* (*tecoma undulata*) with its beautiful large, bright orange-coloured flowers and useful timber; the *kulár* (*bauhimia variegata*) with its large purple or white flowers; the *dhamman* (*grewia vestita*); the *vatamman* (*celtis australis*) with an edible fruit; the *kangar* (*pistacia integerrima*); and in the rocky torrent beds, the oleander (*kanhíra—nerium odorum*) with its poisonous leaves and rose-coloured flowers. Among

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the trees which have been introduced lately with success are the mulberry (*tút—morus alba*), the *dhrek, tánd* or *bakain* (*melia azedarach*) with its strong-scented lilac flowers, the poplar (*shufaida—populus alba*), willow (*baint—salix*), *chil* (*pinus longifolia*); and in the gardens at Sohdi and Sakesar, the pomegranate, peach, loquat, apricot, almond and other fruit-trees. The leaves of the *phuláh* and wild olive form good fodder for cattle in times of drought, and their wood makes excellent timber, that of the *phuláh* being much used for agricultural implements and that of the wild olive for making combs and walking-sticks. A peculiar shrub found chiefly on Sakesar is the dwarf palm (*pattha—chamærops ritchicana*) from the leaves of which baskets and excellent matting are made. Among the shrubs that clothe the hillsides, the most common are the *vahekar* (*adhatoda vasica*), *santha* (*dodonæa viscosa*), the wood of which is much used for roofing purposes, and the ever-green box (*pappar—buxus sempervirens*), the wood of which (*chikri*) is manufactured into combs. Ivy and ferns are also found in moist places; and on the dry rocky slopes a useless plant, called the *awáni* (*ballota limbata*) affords an easy opportunity for a joke against the Awáns, who are the dominant tribe in the Salt range. On Sakesar a very common plant is the *masteára* (*scutellaria linearis*), an infusion of which is useful for rheumatism; and the rennet plant (*withania coagulans*) is also to be found. Reeds (*nar*) grow in moist places along the torrent beds, and are used for thatching, for pipe-stems and for mouth-pieces for musical instruments.

Grasses.

Among the most common grasses of the Bár are the *khabbal* (*cynodon dactylon*), the *dúb* of Hindustán, an excellent fodder for cattle and horses; the *chhembar* (*eleusine flagellifera*), much the most common grass of all, eaten readily when green, when dry it is called *bhuttha*; the *sawák* (*panicum colonum*) which is also cultivated in the riverain and affords an edible seed; the *murak* which springs up very quickly in hollows after rain, but is of little substance, when ripe it is called *dila*; the fragrant *khavi*, of a reddish colour, not eaten by cattle except in hard times, commonly used to strew on the floor of mosques, when it blossoms it is called *dor* and when dry *kurak*; the *palwáh* (*andropogon annulatum*) a tall grass good for cattle but not for horses; the *dháman* (*pennisetum cenchroides*), perhaps the best of the milk-producing grasses; the *dabbh* (*poa cynosuroides*), a poor fodder grass, used for making ropes; the *khirmadhána*, a tall fodder grass; the *barúa*, found chiefly in cultivated ground; the *dágur* which grows best under the *van* tree; the *surála*, a tall red grass; the *garham*, a tall fragrant grass not good for cattle; the *lunák*, a tall graceful useful grass with a saltish flavour; the *panni* (*andropogon muricatum*), a tall coarse grass, only eaten by cattle when green, the roots of which are the *khas* of which *tattís* are made; from the grass itself sieves and screens are manufactured; the *markan*, a small grass sprouting

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in the cold weather, which gives its name to a famine year (1890 Sambat = 1833 A. D.) because it seeded very plentifully in that year and its seeds were much consumed by the famishing population ; and the *chinkhi*, which grows in low tufts, the seed of which is also eaten in famine times.

In the river valleys, besides the above grasses, the most important are the *sar* and *káh*. The *sar* (*saccharum munja*), a very tall grass, often reaching the height of ten feet or more with large feathery spikes of flowers, grows very readily on irrigated lands near the Jhelam. Indeed it often proves itself a nuisance on the banks of the canals and in grass-preserves, and large sums of money have been spent in the endeavour to get rid of it. In its proper place it is a most valuable grass, and sometimes a small patch of it will be found cultivated near a well. The *sar* grass at Mehga is annually sold at sums which during the five years ending 1892 varied from Rs. 400 to Rs. 1,070, and averaged Rs. 725, and considerable sums have at times been paid for the *sar* grass along the banks of the State Canals. The young shoots are readily eaten by cattle. The reed-like stems (*kána*) are used for thatching and for making chairs and stools; the thin end of the stalk (*tili*) makes winnowing baskets and screens (*sirki*) ; and the sheathing petiole, after being burnt at the lower end and beaten with a mallet yields a fibre (*munj*) which is twisted into ropes, and used for all sorts of purposes by the peasants. The *káh* (*saccharum spontaneum*) grows in the lands most subject to river floods and makes valuable grazing for buffaloes.

In the Thal the commonest grasses are the *chhembar* and the fragrant *khávi*, already described ; the excellent *dháman* is rare except in Rakh Núrpur. Clumps of the *sén* grass are often to be seen ; when it gets too woody to be eaten it is called *phittsén* ; its long fibrous roots are collected by wandering families of Chuhrás, who make from them brushes (*kuchchan*) used by weavers for sizing the warp and by house-wives to clean dishes.

In the Salt range most of the grasses found in the Bár are to be met with ; but the characteristic grasses are the *babbar*, a tall grass common on Sakesar from which are often made the ropes used to carry the pots on a Persian wheel, as such ropes stand the action of water well ; the *phareo* and *khar*, good fodder grasses ; and the *sureála*, a thorny-seeded grass of little use.

CHAPTER II.

HISTORY.

Archæological remains.

But little is known of the early history of this part of the country, and there are very few archæological remains to enable us to arrive at any certain conclusion regarding its former inhabitants. Some of them have been described by General Cunningham in his Archæological Survey Reports, Volume V, page 79 to 85, and Volume XIV, page 33 to 41, and in his Ancient Geography, page 155 to 159. The most ancient remains are probably those to be found in the Salt range, among them the most interesting being the ruins at Amb, 5 miles south of Sakesar, which have been described by General Cunningham in his Reports, Volume XIV, page 33. Here, on a hill well inside the range and defended by steep cliffs from attack from the direction of the plain country lying to the south, are the remains of a massive fort in very fair preservation, with the ruins of three temples, one large and two small ones, and the walls of a large number of houses, which show that the place must have been one of considerable size and importance. General Cunningham mentions that the temples are all of the Kashmírian style, and are almost certainly of late date as all the arches have cinquefoil instead of trefoil heads, which is the only form in Kashmír. He thought therefore that their most probable date was from 800 to 950 A. D. during the rule of the Bráhman dynasty of Kabul. There is a tradition among the present inhabitants that an inscribed stone was found among the ruins at Amb in the early years of our rule, and was sent on a camel to Leiah, which was then the head-quarters of the district, but unfortunately no trace of that stone can now be found. In 1888 three pieces of sculpture were found near the entrance to one of the temples. These have been deposited in the Lahore Museum. The ruins at Amb are supposed to be the most southern example of the ancient and very peculiar Kashmíri architecture.

Ruins at Amb.

On the hills a little to the east of Amb may be seen the remains of a long wall with a gateway, which may have been erected for defensive purposes, probably against the inhabitants of the plains, and on the very top of Sakesar itself are the ruins of what probably was a small Buddhist shrine. Throughout this part of the Salt range one frequently comes across oblong platforms built of squared stones, many of them having inserted in one side in the form of a cross four stones of a different colour from the rest of the structure. The present

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inhabitants cannot say what they are, but they are evidently tombs of a Hindu or Buddhistic period. They would probably repay the trouble of a systematic search. A number of them may be seen on the road from Kathwai to Sakesar.

Inscribed stone of Khura.

At Khura in the Salt range, about 2 miles north-east of Kathwai, there was found in 1888 among some ruins an inscribed stone which was sent to the Lahore Museum. The inscription was deciphered by Professor Bühler, who gives a *facsimile* and translation of it in the Epigraphia Indica, Part V, for October 1889. He states that the characters resemble those found in the older Buddhist nail-headed inscriptions of the Gupta period, and that the language is a mixed dialect, incorrect Sanskrit, strongly modified through the influence of the Vernacular Prakrit. The inscription bears that it was incised in the reign of Toramana Shaha Jauvla, who seems to have been an independent king, possibly of Turkish origin. It records the construction of a Buddhist monastery by one Rota-siddhavriddhi for the teachers of the Mahi-sásaka School. It mentions a town called Naschíra, which may possibly be the place now called Naushahra, an important village in the Sún valley, about 7 miles from where the stone was found. Professor Bühler, on palæographical grounds, assigns the inscription to the fourth or the fifth century.

Coins found near Amb.

In 1886 in the hills a mile or two from the ruins of Amb a shepherd, while watching his flock, employed his leisure time in knocking down a bank of earth with his stick, and noticed among the *débris* an earthen vessel, inside which he found 549 small coins. These were sent to Calcutta and were there deciphered by Dr. Hœrnle as belonging to different kings who reigned between the years 1060 and 1215 A. D., the most numerous being those of Maizz-ud-din, Muhammad bin Sam, conqueror of India, 1193-1205 A. D. and of Sri Chahad Deva, Rája of Ajmír, about 1215 A. D.

Other coins found in the Salt range.

Again in 1888 at the village of Chitta at the foot of the Sakesar hill a man while ploughing turned up an earthen vessel containing 498 coins, all but one being of the "Horseman and Bull type" and belonging to Saif-ud-din Hasan Qurlagh who was one of the leading generals of Jalal-ud-dín Maukbarnín, the last of the Kharizmian Kings in the beginning of the thirteenth century A.D. Another hoard of 395 coins of the same ruler was discovered in the following year on a hill-side near the same village of Chitta. About the same time 304 coins were found near the village of Sodhi, also in the Salt range, all of which with one exception were coins of the Pathán Sultán of Dehli, Ghiyás-ud-dín Balban, who reigned from 1265 to 1287 A. D.

Old sites in the Bár.

In the Bár tract between the valleys of the Chenáb and Jhelam rivers there are some 270 mounds of earth mixed with loose bricks and fragments of pottery which mark the sites of former towns and villages. It is unlikely that those sites were

all inhabited at any one time. More probably they were built upon when the rivers flowed in one or other of the old channels still existing in the Bár, and as a river moved further to the east or west the population gradually followed it and deserted the old sites for new ones nearer the new course of the river. This theory is supported by the fact that old wells found near these old sites have often only 25 feet or so of brickwork, while the present underground water-level is over 60 feet, showing that when the wells were made, water was much nearer the surface, probably because the river was at the time near the site. It is improbable that the population of the whole district was ever larger than it is at the present day.

Old sites in the Bár.

Among the most extensive of these deserted sites are those near Vijjhi 3 miles west of Miáni, Takht Hazára on the Chenáb, Chak Sáhnu 13 miles east of Shahpur and Panj Pír 10 miles south of Sáhiwál. Vijjhi is described in the Archæological Survey Reports, Volume XIV, page 40, by General Cunningham, who mentions six tombs of *noyaja's* or "giant martyrs," and says he obtained here two coins of Indo-Scythian Princes. Takht Hazára was once, according to tradition, a large city called Jahángírnagar Takht Hazára, because it covered a thousand acres. The numerous mounds that mark the site show that it must have been of considerable size. In the *jamabandi* of the Sarkár Doába Chaj given in the Aín Akbari, the Mahál of Hazára is stated to have paid a revenue of 46,89,136 *dáms* or Rs. 1,17,228. Ránjha, or more properly Dhido of the Ránjha tribe, the hero of the well-known romance "Ránjha and Hír" belonged to Hazára. There are a large number of old wells, most of them small and insignificant, a mosque and the tombs of several *faqírs*, the chief of which is the tomb of a Mughal *faqír* called Shahám-ud-dín, but none of them of any great architectural interest. The town is said to have been deserted about 200 years ago, and after remaining uninhabited for about a century it was again occupied by the ancestors of the present inhabitants about 1785 A. D. Chak Sáhnu is probably the site of the Chak Sáni which is mentioned in history as having been sacked and burned by Núr-ud-dín, the General of Ahmad Shah Abdáli. Panj Pír must also have been at one time a large town; according to a Hindu story it was one of the resting-places of the five Pándavas, but the Mussalmán residents ascribe its sacredness to five saints, some of whose graves, nine yards long, are pointed out in the vicinity. None of these mounds have yielded any old sculptures or inscriptions, and evidently the population that inhabited them in their days of prosperity had not reached any very high stage of civilization. Few coins have been found in them earlier than the days of the Mughal Empire.

Old towns. Vijjhi. Takht Hazára. Chak Sáhnu. Panj Pír.

The only architectural remains in the plain part of the district are of comparatively recent date. Many of them such as the mosque at Bhera, the *wáns* or stair-cased wells

Architectural remains in the plains.

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Architectural remains in the plains.

at Gunjial and Hadáli, and the remains of a massive masonry dam across the mouth of the Katha gorge evidently built for the purpose of distributing the water of the stream, are all ascribed to Sher Shah, King of Delhi, about 1540 A. D. There are a few tombs of Muhammadan days near Khusháb and at other places in the district, but none of any architectural value. At Shah Yusaf, 7 miles south of Shahpur, there is a small but elegant tomb, ornamented outside by coloured tiles, which was erected in 900 A. H. to the memory of a holy man of that name, whose descendants still reside at the spot and subsist on the offerings of worshippers.

Buildings worth preservation.

The only buildings which are worth active efforts to preserve them are (1) the temples at Amb, (2) the *Nogaja* tombs at Vijjhi and Panj Pír, (3) the *wán* or *báoli* at Gunjial, (4) the mosque at Bhera, (5) the tomb at Shah Yusaf and (6) the most elegant of the tombs at Khusháb.

Political history divisible into three periods.

The political history of the district may conveniently be divided into *three periods*. The first, that which preceded the downfall of the Mughal Empire; the second, the brief space occupied by the successive inroads of the Afgháns, followed by the rapid acquisition of power by the Sikhs; and the last, the period during which, by a happy admixture of boldness and artifice, the young leader of the Sukar Chakia *misl* succeeded in making himself master of the whole of the Punjáb, from the banks of the Sutlej to the mountains of Sulemán.

First or Mughal period.

The first may be dismissed with a few words. A tract of country not naturally rich, and far removed from the high road between Hindustán and the countries beyond its northern frontier, would not be the scene of events of sufficient magnitude to leave a lasting impress on the minds of the people, and hence tradition has preserved little that refers to so remote a period. All that is known is, that during the latter years of Muhammad Shah's reign the affairs of Bhera, and the surrounding country as far south as Shahpur, were administered by Rájá Salámat Rai, a Khatri of the Anand clan; that Khusháb and its dependencies were under the management of Nawáb Ahmadyár Khan; that the tracts lying to the south of the district, and along the Chenáb, formed part of the territory delegated to the charge of Mahárája Kaura Mal, then Governor of Mooltan; and that the Thal formed part of the *jágír* of the descendants of the Biloch founders of the two Deras. To this period succeeded one of anarchy. The weakness of the Mughal government had invited attack from without, and fostered insurrection within: wave after wave of invasion for nearly thirty years poured down over the defenceless country, and in the intervals the Sikhs made good every opportunity afforded them by the weakness of the government, to enrich themselves at the expense of their more peaceable neighbours. The remote position of this tract of country did not altogether save it from the calamities incident on such a state of things. In the year 1757 a

Second or Afghán Period. Rise of the Sikhs.

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Second or Afghán period. Rise of the Sikhs.

force under Núr-ud-dín, Bamizai, deputed by Ahmad Shah to assist his son Timúr in repelling the Mahrattas, crossing the river Jhelam at Khusháb, marched up the left bank of the river. The proceedings of this man may be taken as a type of the excesses committed by the invading armies; and some idea will be formed of the amount of misery caused by these inroads. Núr-ud-dín, finding that the inhabitants would not pay the large ransoms demanded of them, successively plundered and laid waste with fire and sword three of the largest towns of the district. Two of these, Bhera and Miáni, rose again on their ruins, without however completely recovering the shock they had sustained; but of the third, Chak Sáhnu, nothing remains but a mound of earth and potsherds.

About this time Nawáb Ahmadyár Khan died, and Khusháb was added to the territory under the charge of Rája Salámat Rai. But the latter had not held it many years before he was treacherously put to death by Abbás Khan, Khattak, who held possession of the Salt range and Pind Dádan Khan on the part of Ahmad Shah. Abbás Khan then seized Bhera; but his attempt to make himself master of the surrounding country was foiled by the determination shown by the widow of the murdered Governor, who shut herself up in the fort of Cháwa, while her nephew, following her example, held out in his stronghold of Fatehgarh, close to Bhera itself. These events occurred in 1760; and before Abbás Khan had time to subdue his opponents, he was himself thrown into prison as a revenue defaulter, when the former status was restored, Fateh Singh obtaining possession of the tract previously held by his uncle, and Muhammad Nawáz Khan succeeding his father in the government of the country north of the Jhelam.

The Sikh conquest.

After the final successes of the Sikh common-wealth against Ahmad Shah in 1767, the whole of the Salt range was overrun and appropriated by Chattar Singh of the Sukar Chakia *misl*, while the Bhangís taking possession of the tract of country between those hills and the Chenáb, as far nearly as Sáhiwál, parcelled it out among themselves after their usual fashion. The division of the portion comprised within this district was as follows: the *zails* of Midh and Músa Chúha, as dependencies of Kádirabad, were retained as their own share by Ganda Singh and Jhanda Singh, the leaders of the *misl*. Miáni was assigned to Tára Singh, and Bhera with Ahmedabad fell to the lot of Mán Singh, from whom they passed in 1769 to Dhanna Singh and Charat Singh of the same confederacy.

Independent chieftains.

The Muhammadan chieftains of Sáhiwál, Mitha Tiwána and Khusháb had some time previously assumed independence, and, though hard pressed, were able generally to resist the encroachments of their new neighbours, the Sikhs. South of the Jhelam, however, the Bhangís had succeeded in wresting from Muhammad Khan of Sáhiwál the greater part of his

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Independent chieftains.

possessions; but after the chief's death, his son Fateh Khan drove out the Sikhs, and by degrees established his authority over nearly the whole of the tract afterwards included in the Shahpur tahsíl. But these changes brought no repose; might was the only test of right; and, in the absence of any general controlling authority, the country became a prey to the ambition of rival chiefs struggling for supremacy. It would be tedious and profitless to record all this petty warfare. Only those occurrences need be mentioned from which permanent changes of possession resulted.

Across the river Jhelam the Tiwánás under Malik Sher Khan made themselves masters of Núrpur and the surrounding country, and after the death of Gul Jahánnia of Warchha succeeded in establishing a partial authority over the Awáns along the base of the Salt range. They also wrested Shekhowál and several other villages on the right bank of the Jhelam from the Biloch Chief of Sáhiwál. But the Malik's attempt to reduce Khusháb was unsuccessful, for although Lál Khan was killed in the defence of the town, the Tiwánás were driven off, and Jáfir Khan, the deceased chieftain's son and successor, thenceforth remained in possession, until Ranjít Singh absorbed the *taluka* into the rest of his dominions.

South of the Jhelam, as described above, the Bhangís had possessed themselves of the whole Doáb east of Shahpur; while to the west of that place as far as Nihang the country owned the authority of the Chief of Sáhiwál. But in Shahpur itself, a colony of Sayads, under Ghulám Shah, established a semi-independent authority,* and this they were allowed to retain unmolested by their more powerful neighbours, owing doubtless to the reverence in which they were held as the descendants of a renowned saint. The remainder of the Doáb, to the junction of the two rivers, was held by the Siál Chiefs of Jhang, Izzat Bakhsh Rehán, a powerful zamíndár of those parts, being their Deputy in Kálowál. Such was the status of possession when the Sukar Chakia confederacy under Maha Singh began to acquire the ascendancy, and the power of the Bhangís to decline. The subsequent history of the district consists of a series of encroachments on the part of Maha Singh and his renowned son Ranjít Singh, until the whole country was incorporated with the dominions of the latter.

Rise of Ranjít Singh.

By the deaths of Sardárs Jhanda Singh and Ganda Singh, the Bhangi confederacy was left without a head; and Maha Singh, having joined his forces to those of the Kanhia *misl*, found no difficulty in making himself master of Kádirabad. By this event, which occurred in 1781, the *talukás* of Midh and Músa fell into his hands, and two years after, he succeeded in taking Miáni and its dependencies from Tára Singh, Bhangi.

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* The descendants of Ghulám Shah and his father Nathu Shah still hold the greater part of the land in Shahpur and its neighbourhood.

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Rise of Ranjit Singh.

For some time now there was a pause in the tide of conquest. Ten years after the event last recorded, Maha Singh died, leaving his son Ranjít Singh, a boy of thirteen years; and it was long before the latter had sufficiently established his authority round Lahore, to allow him to think of making conquests so far from the capital. But the process of annexation though slow was sure, and the wily young chief was never in want of a pretext for adding to his possessions. Bhera was coveted, and the reason assigned for interference in its affairs, was the tyranny of Jodh Singh, who had succeeded to the family conquests on the death of his father Dhanna Singh; with this plausible excuse, Ranjít Singh marched from Miáni in 1803, and having obtained possession of the fort by means of a stratagem, the person of Jodh Singh was secured, and the young Mahárája entered unopposed into possession of the country lying on both sides of the river as far as Jháwari.

Conquest of Sáhiwál and Khusháb.

The next move was against the Biloch Chiefs of Sáhiwál and Khusháb. In 1804 Ranjít Singh had placed the former under contribution, and the tribute, which at first was almost nominal, was afterwards raised to twelve thousand rupees a year. The increased demand was not met with promptitude, and this furnished the Mahárája with the pretext he was in search of. Accordingly, in 1809, a force was organized, and Ranjít Singh marched for Sáhiwál. Having taken up a position at Mángowál, one march from that place, he sent Sardár Attar Singh to bring the Biloch Chief to his presence. But Fateh Khan, taught by experience, suspected treachery, and excused himself from obeying the call. On receiving, however, the Sardár's solemn assurance that no harm should befall the boy, he sent his son Langar Khan with a handsome offering to the camp of the Mahárája. To divert suspicion, Ranjít Singh received the boy very graciously, and having dismissed him with rich presents and the assurance of his continued friendship for his father, he retraced his steps and marched against Jáfir Khan. Fateh Khan, falling into the trap laid for him, dismissed his forces to their homes, and before he had time to make fresh preparations for resistance, Ranjít Singh, flushed with his success before Khusháb of which place he had made himself master after a siege of only eight days, suddenly appeared before Sáhiwál and took the place by a *coup-de-main*. The chief was himself carried off a prisoner to Lahore, and the new conquered territory given in *jágír* to the heir-apparent, Kharrak Singh. Thus fell Khusháb and Sáhiwál; and at the same time the smaller possessions of the Sháhpur Sayads and of Budh Singh, Bhangi, around Bakkhar, were added to the rapidly increasing territory under the sway of the Mahárája. In the year following, the *talukás* of Faruka and Kálowál fell into his hands, together with the remainder of the country which had been subject to the authority of the Siál Chiefs of Jhang.

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Conquest of the Tiwána country.

There remained now only the possessions of the Maliks of Mitha Tiwána, and these, too, soon shared the common fate. A well equipped force was despatched against them under Misr Diwán Chand in 1816. The Tiwána Malik retired to Núrpur, in the heart of the Thal, thinking that the scarcity of water and supplies might prevent the Sikh army from effecting its object. But all obstacles disappeared before the energy of the Sikh commander, who sank wells as he advanced, so that after a time the Tiwánás, finding resistance hopeless, abandoned the place and took refuge with their old enemy, the Nawáb of Dera Ismail Khan, who had not the generosity however to forget their former rivalry in pity for the fallen fortunes of the Tiwána Chiefs, but plundered them and turned them out. After this, for nearly two years, Malik Khan Muhammad and his sons wandered from place to place, subsisting on the charity of their neighbours; but finding this kind of life insupportable, they determined on making an attempt to recover their former possessions. An appeal made to their fellow clansmen was heartily responded to, and, at the head of this irregular force, they appeared suddenly before the walls of their native town. The Sikh garrison, completely taken by surprise, abandoned the place and fled, and the Maliks were once more masters of the land of their ancestors. Their triumph was, however, but short-lived. In the early part of 1818, the ousted Governor returned with a strong force, and the Maliks were a second time compelled to fly. The possessions of the Tiwána Chiefs were then given in *jágír* to the famous Hari Singh, Nalwa, and were held by him till his death at Pesháwar on the 30th April 1837.

After history of the Tiwána family.

The attempt made by Khan Muhammad served to convince Ranjít Singh that it would be bad policy to drive the Tiwánás to desperation; when therefore the Malik repaired to Lahore to tender his submission he was well received, and a liberal provision made for the support of the family. Villages on the left bank of the Jhelam, yielding ten thousand rupees a year, were assigned in *jágír,* and several of the chief's relations and dependents were taken into the service of the State. Matters remained in this state, the elders living quietly on their *jágír,* while the younger members of the family with their contingents served with the army whenever called on to do so, till the death of Hari Singh before Jamrúd. In the interim the old Malik Khan Muhammad, and his elder son Ahmadyár Khan had died, and Malik Khudayár Khan, the younger son, with his nephew Kadir Bakhsh, were thus left as the representatives of the family. The former had had the good fortune, some time before, to place Rája Guláb Singh under a deep obligation, which resulted in a close friendship between them, and was the means of introducing the Malik at Court, where, befriended by the Rája and the latter's brother, the prime minister, Khudayár Khan and his son, the well known Fateh Khan, soon rose to positions of great favour.

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After history of the Tiwána family.

Fateh Khan was thus favourably situated when the news of the death of Hari Singh reached Lahore. He lost no time in obtaining from his patron, in his own name, the farm of the ancestral *talúkas* of Mitha Tiwána ; and his father dying about the same time, he was left the acknowledged head of the tribe. From this time till the unprovoked aggressions of the Sikh army led to the first Sikh war, Fateh Khan took a prominent part in the politics of the country, and his love of intrigue found ample scope in the confusion into which the affairs of the State were thrown after the deaths, in rapid succession, of Ranjít Singh, his son and grandson. For some time Fateh Khan remained faithful to the side of his patron Rája Dhián Singh, and reaped the reward of his attachment in ever-increasing grants of territory in farm. But ere long the prime minister was assassinated, and suspicion of complicity in the deed having fallen on the Malik, he retired to Bannu to escape the vengeance of Rája Híra Singh, the son of the murdered man. Soon after, emerging from his retreat, the restless Malik created a diversion in favour of Sardár Jawáhar Singh, to whose party he had now attached himself, by raising an insurrection in his native country and making himself master of Mitha Tiwána ; but the expedition failed, and Fateh Khan, being ejected from the town by a Sikh force under Sardár Mangal Singh, was forced to take refuge in Baháwalpur, where he remained, till the death of Híra Singh, in 1844, allowed him to come forth from his asylum.

The rest of the Malik's story is soon told. During Jawáhar Singh's brief tenure of power, Fateh Khan enjoyed unbounded authority, the services of so unscrupulous a partisan being, in the existing state of affairs, beyond price. But bad times were coming for the Malik. His patron was put to death by the army, and his enemies, headed by Rájás Teja Singh and Dína Náth, succeeded to power, and were not slow in gratifying their malice. He was called on to give an account of the revenues of the large tracts of country of which he had held the management, and was brought in a defaulter to the extent of several lakhs of rupees. Unable to meet this heavy demand, he was thrown into prison, where he remained till Lieutenant (afterwards Sir Herbert) Edwardes, thinking he would be of use on the frontier, obtained his liberation and ultimately, when the Mooltan rebellion broke out, sent him to relieve Lieutenant Taylor in the charge of Bannu. The Sikh troops soon after broke out into open mutiny, and besieged Fateh Khan with his Muhammadan levies in the fort. The Malik held out bravely, till the supply of water failed, when, seeing that the defence could be no longer protracted, he came out and was shot down while boldly challenging the best man of the Sikhs to meet him in single combat.

When this occurred, Malik Fateh Sher Khan, the son of Fateh Khan, and Malik Sher Muhammad Khan, the son of the deceased Malik's first cousin Kádir Bakhsh, were serving under

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Major Edwardes' orders before Mooltan. Both did good service; the former remaining with Major Edwardes, while the latter was detached to follow on the tracks of the Bannu force then in full march to join Sher Singh, and to endeavour to restore order in his native district. In the execution of this commission, Sher Muhammad Khan drove out the Sikh garrisons, and made himself master in rapid succession of the principal towns and strongholds in this part of the country beginning with Mitha Tiwána and ending with Sáhiwál; and added to his other services, by collecting a portion of the revenue and remitting it to Major Taylor, who was then employed in restoring order along the frontier. Nor must the services of Malik Sáhib Khan, the uncle of Sher Muhammad Khan and a gallant member of this family, be forgotten. He too served with Major Edwardes' Irregulars, and was afterwards employed with Sardár Langar Khan of Sáhiwál and others, in putting to flight the force headed by the rebel Bhai Maharáj Singh, and in reducing Chiníot. In short, this family has always shown itself actively loyal in seasons of disturbance, and it is only in times of peace, when the naturally jealous dispositions of its members have full play, that their internal feuds render them a source of annoyance to all around them.

After the fall of Mooltan and the overthrow of the Sikhs at Gujrát, the Tiwána Maliks had time to look about them. They knew that they were to be rewarded, but the question was, who was to receive the lion's share as the head of the tribe? Sher Muhammad Khan claimed the turban, as the descendant of the elder branch, while Fateh Sher Khan rested his title on the acknowledged pre-eminence of his father, Fateh Khan. The dispute was eventually settled through the mediation of friends. It was decided that in point of rank they should be on an equality one with the other, and that in all the material benefits that might accrue to them as representatives of the tribe, both should share alike, and this agreement has since been acted on.

The Tiwána Maliks were well rewarded. Soon after annexation they preferred a claim to a fourth of the revenues of the Núrpur and Mithá Tiwána talúkás and in consideration of their loyalty and good services, the claim was admitted, and villages yielding Rs. 6,000 a year were granted in *jágír* to each, to be held by them and their heirs in perpetuity. In addition to these grants, life pensions of Rs. 5,000 and Rs. 3,240 were conferred respectively on Maliks Fateh Sher Khan and Sher Muhammad Khan; a pension of Rs. 480 a year was, at the same time, granted to Malik Sáhib Khan. Lastly for their services during the mutinies, the Maliks obtained the following rewards: Maliks Fateh Sher Khan and Sahib Khan life *jágírs* of twelve hundred rupees each, and Malik Sher Muhammad Khan one of six hundred rupees. To these

substantial gifts was annexed the much coveted and highly prized title of Khan Bahádur.

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History of the Sáhiwál chiefs.

It is now time to return to Sardár Fateh Khan of Sáhiwál, who was left a prisoner at Lahore. In accordance with his usual custom, Ranjít Singh after a while released his prisoner, giving him a *jágír* first in Jhang and then in Ahmadabad, near Pind Dádan Khan, stipulating, however, that Fateh Khan was to remain at Court. But, after a life of independence, the Biloch Chief was ill-fitted to play the courtier, his proud spirit chafed at the confinement, and, like the Tiwána Malik, he was tempted to strike a blow for independence. He applied to the Nawáb of Mankera for assistance. The request was favourably entertained, and the two chiefs, with their combined forces, actually started to attempt the recovery of Sáhiwál. But fear of the consequences to himself of failure overcame the Nawáb's desire to assist his fellow clansman, and abandoning Fateh Khan to his fate, he precipitately retreated to his stronghold of Mankera. Fateh Khan, seeing that he had committed himself beyond power of recall, and that now he had nothing to hope for from Ranjít Singh, fled to Mooltan, and soon after took refuge in Baháwalpur, where he died in 1819.

Langar Khan, the son of the deceased chief, a lad of fourteen years of age, was left a pensioner on the bounty of the Nawáb, and remained at Baháwalpur till 1822, when Ranjít Singh hearing, while on a visit at Mooltan, that Fateh Khan was dead, sent for Langar Khan, and gave him a *jágír* of two thousand rupees a year with a personal allowance of three rupees a day. The *jágír* was afterwards (in 1838) increased to three thousand rupees, and the allowance to five rupees a day. Langar Khan with his men formed part of the Sikh contingent which, under Captain (afterwards Sir H.) Lawrence, accompanied General McCaskill's division in Pollock's advance on Kábul. Langar Khan also served with distinction under Major Edwardes' orders during the Mooltan rebellion. After annexation, as a reward for these services, the family *jágír* valued at three thousand rupees a year, was released in perpetuity, and a life pension of twelve hundred rupees granted to Langar Khan. This Chief died in 1853, and was followed to his grave in 1862 by the eldest of his three sons Muhammad Haiát Khan.

The Lámba family.

There is yet one set of circumstances to be referred to, and then the early history of the principal families of this part of the country may be said to be complete. It will be remembered that on Ahmad Shah's final retirement, the Sukar Chakias, under the grandfather of Ranjít Singh, possessed themselves of the greater part of the Salt range. The status in this respect remained undisturbed till 1827, when the members of this confederacy, among whom the conquered tract had been originally parcelled out, having fallen out among themselves, Ranjít Singh resumed their shares and divided them among

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The Lámba family.

his favourites; the Sún taluka falling to the share of Hari Singh, by whom it was held till his death in 1837. On the occurrence of this event, it was given by the Maháraja to his old friend and playfellow, and afterwards one of the most successful of his Generals, Sardár Gurmukh Singh, Lámba, and it was one of the few gifts of which this brave old man had not been despoiled by the envy and hatred of the Jammu family when we took the country. The majority of the villages constituting the *taluka* were then resumed, but the estate of Naushahra worth rather more than four thousand rupees a year, was released in perpetuity. Sardár Gurmukh Singh died in 1853, and was succeeded by his son, Attar Singh.

The Mutiny.

The following account of the events of 1857 is taken from the Punjab Mutiny Report. Shahpur was then the head-quarters of the customs line in connection with the Salt range. Mr. Wright, the Collector of Customs, brought to the assistance of Mr. Ouseley, Deputy Commissioner, a very valuable reinforcement in the shape of 100 of the men of the preventive service, who being all armed and natives of the Punjab or else Patháns, created a valuable counterpoise to the mutinous company of the 46th Native Infantry, which formed the treasury guard. The transit of the 39th Native Infantry through the district on their way from Jhelam to Dera Ismail Khan caused a panic amongst the people of Shahpur. Strange rumours began to circulate about these men, valuables were buried, people became unsettled, and the Commanding Officer of the regiment feared to come through Shahpur while the company of the 46th was there, expressing a hope that Mr. Ouseley had not much treasure under his care. On the evening of the 22nd May a strong guard of police marched into the treasury with three European officers of the station, and took possession of all the surplus money, amounting to Rs. 2,50,000. Part of this was forthwith sent towards Jhelam and part towards Dera Ismail Khan. Under orders which were subsequently received the Jhelam consignment was recalled; but the move which took it in the first instance from the 46th was a most ably planned one, as the Hindustáni troops were at the same time turned out of the treasury fort, which was garrisoned by the police battalion, fortified and provisioned, and a well sunk to supply drinking water.

At one time the villages of the Bár were said to be in an unquiet state. Mr. Ouseley posted ten police horse on the confines of the tract of land so-called, and as no mutiny of the sepoys took place in the district, the wild tribes remained peaceful even when their brethren in the Mooltan division broke out. The mutiny of a portion of the 9th Irregular Cavalry affected this country so far as that it called out the Deputy Commissioner, two or three of the customs officers, and a number of the police. The mutineers were pursued by the police; the

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soldiery and district officers of five or six districts were on their trail and gave them no rest until Captain Hockin came up with them in the Jhang district and cut them up. A Hindustáni clerk in the customs office was detected in an attempt to unite Hindús and Muhammadans against our Government. He was apprehended, convicted and punished.

A force of local levies was raised, thus affording vent to the warlike spirit of the martial tribes of the district who chafed at inaction, and probably would have fretted us had not a legitimate object been given them on which to spend their strength. Of these levies upwards of 1,000 horse were raised from among the Tiwáuás alone; and Mr. Ouseley describes his relief at their departure as great.

Status at annexation and subsequent changes.

Probably there is no district in the Punjab the territorial limits and constitution of which have undergone so many changes as that of Shahpur. At annexation, the whole of the Chaj Doáb, from the boundary of the Jammu territory to the junction of the rivers Jhelam and Chenáb, was placed under the charge of Mr. E. C. Bayley, and administered by him as one district. But the charge was found too extensive. Accordingly, in June of the same year (1849), this tract of country was divided and formed into the two districts of Gujrát and Shahpur; the latter comprising the four *kárdárships* of Miáni, Bhera, Sáhíwál and Kádirpur, to which were added the three lowest *zails* of the *kárdárship* of Kádirabad, *viz.*, Midh, Ahmadnaggar and Kálowál on the Chenáb. As time wore on, however, and our acquaintance with the newly conquered country became closer, defects were discovered in the first apportionments of territory into circles of administration, and in respect to Shahpur and the surrounding districts speedily led to changes. The first took place in 1851, when the whole tahsíl of Kádirpur was transferred to Jhang, on the ground that the *talukás* of which it was composed had always been subordinate to that place, that it was more conveniently situated with respect to the head-quarters of that district, and that the inhabitants were chiefly Siáls, closely connected with others of the same tribe in Jhang. For somewhat similar reasons, the *taluka* of Khusháb was made over to Shahpur from Leiah, from the commencement of the financial year 1853-54, and the following year saw the transfer back to this district of the Faruka iláka.

Constitution of the district in 1853-54 and thereafter.

The district now consisted of the three tahsíls of Bhera, Sáhiwál, and Kálowál, of which all but the narrow strip made up of the trans-Jhelam *parganás* of Khusháb, Girot and Jaura, attached to the Sáhiwál tahsíl, were situated between that river and the Chenáb. Presently, however, further additions were made to the district. Early in the year 1857, as the Chief Commissioner was marching across the Sind-Ságar Doáb, the leading men of Mitha Tiwána came to him in a body praying

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History.

Constitution of the district in 1853-54 and thereafter.

that the *taluka* might be transferred to Shahpur; urging as their reason for desiring the change the great distance from the head-quarters of their own district (Leiah), and the comparative proximity of Shahpur. The application was favourably entertained, and the transfer took place from the commencement of that financial year. A still more important revision of territorial jurisdictions was made during this year. A difficulty had always been experienced in providing for the effectual administration of that portion of the Sind-Ságar Doáb which lay within a radius of 50 miles from Kálábágh. Circumstances originally led to the selection of Ráwalpindi, Jhelam, and Leiah as sites for stations, and between these places the intervening territory was parcelled out in 1848 as best it might be; but soon it became apparent that they were far too remotely situated to allow of the exercise from them of an efficient control over this tract; and a proposition to create a fourth district having been negatived on the score of expense, the result, as regards this district, was the transfer to it from Jhelam of the following *talukás* and villages:—

In the Salt range.	The whole of	taluka	Sún	19	villages.
	,, ,, of	,,	Khabakki	6	,,
	Part of	,,	Núrpur Sehti ...	4	,,
North of ditto.	,, of	,,	Jabbi	8	,,
	The whole of	,,	Myál	13	,,
	Part of	,,	Pakkhar	4	,,
South of ditto.	The whole of	,,	Katha	5	,,
	Part of	,,	Ahmadabad	6	,,

In all sixty-five villages, paying a revenue of nearly a lakh of rupees.

A fourth tahsíl created.

These extensive additions to the area of the district trans-Jhelam, having rendered the creation of a fourth tahsíl on that side of the river absolutely necessary, the recently transferred tract were formed into a new fiscal division, which received the name of the Jába tahsíl from the small village of that name in the Salt range, where the head-quarters were established. From this time the limits of the district remained unaltered till the year 1861, when the revision of establishments led to the absorption of the Kálowál tahsíl, and the distribution of its villages between the Bhera and Chiníot tahsíls; the latter a sub-collectorate of the Jhang district. The last and most important changes were carried out in 1862, when the *taluka* of Núrpur in the Thal was received from Bannu, the Pakkhar taluka, extending from Sakesar to Nikki, was cut off and attached to the Miánwáli tahsíl of that district, and the remainder

Final changes.

of the Jába tahsíl lying north of the Salt range was transferred to Jhelam. These interchanges of territory between Shahpur and the surrounding districts necessitated a complete remodelling of the interior fiscal divisions, which was effected by forming the whole of the country still attached to the district trans-Jhelam into one tahsíl, the head-quarters being moved to Khusháb; and by the transfer from the Bhera to the Sáhiwál tahsíl of an equivalent for the villages which had been added to the former on the breaking-up of the Kálowál tahsíl, as described above; at the same time, as Sáhiwál was now no longer centrical, the head-quarters of that tahsíl were removed to Shahpur.

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History.

Interior subdivisions remodelled.

Subsequent changes.

In 1877-78 the following villages were transferred from the Shahpur to the Gujránwála district:—

(1) Thadda Mullahánwála,	(4) Chhani Rahmat Khan,
(2) Burj Fattu,	(5) Chhani Mír Muhamad,
(3) Chhani Sultán,	(6) Burj Ghaus,

and in 1880-81 the two villages, Burj Rahma and Burj Jawáya, were transferred to Gujránwála, to which district they originally belonged, but had been cut off and attached to this in 1877-78.

Development since annexation.

Some conception of the development of the district since it came into our hands may be gathered from Table No. II, which gives some of the leading statistics for five-yearly periods, so far as they are available; while most of the other tables appended to this work give comparative figures for the last few years. In the case of Table No. II, it is probable that the figures are not always strictly comparable, their basis not being the same in all cases from one period to another. But the figures may be accepted as showing in general terms the nature and extent of the advance made. So far as statistics go, it may be summed up briefly as follows. In the last half century the population of the district has doubled; the area under cultivation and the area under irrigation have trebled; the number of cattle, sheep and goats has more than doubled, while the number of camels is probably much the same as it was; roads have been made throughout the district, and it is now crossed by a railway; prices of agricultural produce have more than doubled. Yet the land-revenue has only been raised from about four lakhs to six, and the value of the proprietary rights in the land, which at annexation was practically *nil*, is now about three crores of rupees.

The following table shows the Deputy Commissioners who have held charge of the district since annexation with the period of their charge omitting periods of less than three months:—

Chapter II.
History.
Deputy Commissioners since annexation.

Name.	Date of assuming charge.	Date of relinquishing charge.	Total period of charge in years and decimals.
Maj. W. C. Birch ...	Annexation	25th December 1852	3·8
,, G. E. Hollings ...	6th January 1853	30th May 1856	3·4
Mr. Gore Ouseley ...	31st May 1856	6th March 1860	3·8
,, D. C. Macnabb ...	10th March 1860	20th August 1861	1·4
Capt. J. B. Smyly ...	21st August 1861	25th December 1861	0·3
,, H. J. Hawes ...	26th December 1861	25th July 1862	0·7
,, W. G. Davies ...	26th July 1862	11th December 1867	5·5
,, J. W. H. Johnstone	12th December 1867	16th May 1870	2·4
,, E. P. Gurdon ...	27th May 1870	10th November 1870	0·5
,, E. C. Corbyn ...	11th November 1870	8th March 1872	See below.
,, R. P. Nisbet ...	9th March 1872	1st December 1872	0·7
Col. H. A. Dwyer ...	2nd December 1872	26th March 1876	3·3
Capt. E. C. Corbyn ...	27th March 1876	9th September 1879	See below.
Mr. J. Frizelle	13th December 1879	15th January 1882	2·1
Lt.-Col. E. C. Corbyn...	16th January 1882	25th February 1884	6·8
Mr. J. W. Gardiner ...	26th February 1884	21st October 1886	2·7
,, J. Wilson	22nd October 1886	18th July 1888	See below.
,, M. F. O'Dwyer ...	19th July 1888	17th December 1888	0·4
,, J. Wilson	18th December 1888	13th April 1890	See below.
Capt. F. W. Egerton ...	14th April 1890	28th October 1890	0·5
Mr. J. Wilson	29th October 1890	30th November 1893	6·1
,, A. Bridges ...	1st December 1893	...	...

Of the early officers those who are best remembered are Mr. Gore Ouseley, who conducted the first regular settlement of the cis-Jhelam tract and held charge of the district during the Mutiny, and Captain (now Sir W. G.) Davies who completed the first regular settlement of the Khusháb tahsíl, re-organised the whole system of the revenue administration, constructed many of the roads, encouraged the excavation of canals, and improved the towns. Several villages have been named after him, and of all its English rulers, he has left the strongest impress on the district.

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.*

Chapter III, A.

Statistical.

Distribution of population.

Table No. V gives separate statistics, for each tahsíl and for the whole district, of the total area (cultivated, culturable and cropped), of the total population (urban and rural), of its distribution over area, of the inhabited villages classified according to the population they contain, and lastly of the number of occupied houses and resident families, which are given separately for towns and villages. The number of occupied houses in each town is given in Table No. XLIII. Their total population was as follows in 1891 :—

Name of town.	Total.	Males.	Females.
Miáni	7,149	3,590	3,559
Bhera	17,428	8,979	8,449
Shahpur town	6,337	3,200	3,137
Shahpur civil lines	2,896	1,932	964
Sáhiwál	9,210	4,550	4,660
Khusháb	9,832	5,032	4,800

The statistics for the district as a whole give the following figures :—

		Census of 1881	Census of 1891.
Percentage of total population who live in villages	Persons	87·76	89·3
	Males	87·97	89·4
	Females	87·52	89·1
Average rural population per village		568	630
Do. total population per village and town		642	699
Number of villages per 100 square miles		14	15
Density of population per square mile of — Total area	Total population	90	104
	Rural population	79	93
Density of population per square mile of — Cultivated area	Total population	514	501
	Rural population	451	447
Density of population per square mile of — Culturable area	Total population	108	159
	Rural population	94	142
Number of resident families per occupied house	Villages	1·35	1·16
	Towns	1·48	1·26
Number of persons per occupied house	Villages	5·84	5·50
	Towns	5·82	5·15
Number of persons per resident family	Villages	4·31	4·75
	Towns	3·94	4·09

* The remarks in this section are taken principally from the Census Report of 1891, and refer to the statistics of that year.

Chapter III, A.

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Distribution of population.

The total population of the district and its density per square mile of cultivated area at different periods will be seen from the following table :—

Date of Census.	Population.	Increase per cent.		Total cultivation, square miles.	Density per square mile of cultivation.
		Since last settlement.	Per annum.		
1855	302,700	...	...	476	636
1868	368,288	22	1·7	662	556
1881	421,508	14	1·1	820	514
1891	493,588	17	1·7	986	501

Cultivation has increased so much more rapidly than population that at each successive Census, although the total population has shown a large increase, the density per square mile of cultivation has been less than at the previous Census; and when the great development of irrigation from wells, canals and embankments is taken into account, it is clear that the prosperity of the district as measured by the amount of produce per head of population has experienced a great and steady increase.

The distribution of the population over the different physical divisions of the district will be seen from the following statement:—

Tract.	Density of population per square mile of	
	Total area.	Cultivated area.
Chenáb valley	189	488
Bár upland	55	603
Jhelam valley	261	555
Ara well tract	93	335
Thal desert	16	511
Mohár	70	378
Salt range	103	473
Total district	104	501

The figures for density per square mile of total area show how much denser the population is in the Jhelam and Chenáb river valleys with their facilities for cultivation than in the dry uplands, the Jhelam valley having a density of 261 per square mile, or about the same as that for the districts of Lahore

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Statistical.

Distribution of population.

and Karnál, while the Bár upland has only 55, and the Thal desert only 16 persons to the square mile. The Thal comprises more than a fifth of the total area of the district, but contains little more than a thirtieth of the population.

The density per square mile of cultivated area is highest in the Bár upland, where the population still depend more on the produce of their great herds of cattle than on their fields, and very high even in the Thal desert with its shepherd population. In the Jhelam valley with its large agricultural villages it is 555 per square mile, or as high as for the Ludhiána district, or the old Delhi division. It is lowest of all in the Ara well tract, where less than half the area under cultivation produces a crop in a year, and in the Mohár tract, where also large areas are left unsown in dry years. No part of the district can be said to be over-populated. Captain Davies at last settlement dwelt upon what he considered to be the over-population of the Salt range, but notwithstanding the increase of population since he wrote, the density per square mile of cultivation in that tract is only 473, which is less than that for the whole district and less than that for the whole Punjab; and seeing that the cultivated land of the Salt range is exceptionally fertile, it cannot be said that the population there is excessively over-crowded.

Distribution over towns and villages.

The proportion of rural population to total population increased from 87·8 per cent. in 1881 to 89·3 per cent. in 1891, so that the population of the villages is increasing faster than that of the towns. The same fact may be stated in another way. The population of the present six towns increased from 48,855 in 1881 to 52,852 in 1891, an increase of only 8 per cent. against an increase of 17 per cent. in total population. The gradual growth in the size of villages is shown by the following figures:—

Population.	Number of towns and villages. In 1881.	Number of towns and villages. In 1891.
Over 10,000 souls	1	1
5,000 to 10,000	4	7
3,000 to 5,000	9	13
2,000 to 3,000	20	26
1,000 to 2,000	71	85
500 to 1,000	144	157
200 to 500	210	205
Under 200	198	212
Total inhabited villages ...	657	706
Uninhabited estates ...	...	132
Total ...	...	838

Chapter III, A.

Statistical.

Distribution over towns and villages.

The number of villages of each size, except those below 500 in population, has increased considerably, which shows that the increase of population has been pretty evenly distributed over all sizes of villages. The number of inhabited villages and towns has increased from 657 to 706, and the average population per town or village from 642 to 699, which is much above the average for the Province (599). It must be noted, however, that many of these so-called "villages" are in reality very large estates or townships, and that their population is often not collected in one "village" in the English sense of the term, much of it being found in hamlets situated at some distance from the parent village. This is especially the case with the large estates in the Mohár at the foot of the Salt range, where the parent village is generally found close to the foot of the hill with several outlaying hamlets up on the hill or out on the plain, all within the boundaries of the estate and therefore included in the "vilage" for Census purposes. Again, in the river valleys it is common for the owners of a well situated some distance from the village to build huts at the well, and practically to live there with their cattle. So that the population is not so closely grouped together as would appear from the high average per village. In the Bár and Thal, however, although the pastoral people wander considerable distances from the village with their cattle, it is not usual for them to establish a fixed residence away from the village, and their homes are, as a rule, closely grouped together into comparatively large villages.

Migration and birth-place of population.

From Abstract No. 77 of the Punjab Census Report of 1891 it appears that the Shahpur district attracts a smaller proportion of immigrants than do most districts of the Province; for the percentage of persons born in the district to its total population was 92·6 in 1891 (in 1881 it was 93·7), while for the whole Province the similar percentage was only 88 per cent. in 1881 and 87 per cent. in 1891. The total number of immigrants compares as follows: —

Census.	Total immigrants.		
	Both sexes.	Males.	Females.
1881	26,141	13,903	12,238
1891	36,678	17,414	19,264

It is to be noticed that the number of immigrants has greatly increased, and that among them the proportion of females to males has greatly increased. Of the total number of immigrants only 1,061 came from outside the Punjab, and only 287 from outside India, so that apparently Shahpur has no strong attraction for foreigners.

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Statistical.
Migration and birth-place of population.

Taking now only the figures for migration between Shahpur and other districts within the Province, it appears from Abstract No. 79 appended to the Punjab Census Report that while Shahpur got 35,617 immigrants from those districts, it sent them out 36,927, a net loss by migration of 1,310, or about ·3 per cent. of the total population. Table No. VI gives a detail of this migration by districts; from which it appears that Shahpur has received more immigrants than emigrants from the neighbouring districts of Jhelam, Jhang, Gujrát and Gujránwála, as well as to a small extent from Siálkot, and has given more than it has received to each of the other districts of the Province. The figures may be abstracted as follows:—

Districts.	Immigrants.			Emigrants.		
	Total.	Males.	Females.	Total.	Males.	Females.
Jhelam, Jhang, Gujrát and Gujránwála.	30,475	13,791	16,684	20,276	8,022	12,254
Other districts of the Province.	6,203	3,623	2,580	16,651	10,395	5,765

It appears from this abstract that about five-sixths of the immigrants into Shahpur came from the four adjoining districts named, and that four-sevenths of the emigrants have gone to those districts. It is also to be noticed that in the case both of the immigrants from, and emigrants to, those four districts the number of females is largely in excess of the males, indicating that the character of the migration is largely what has been described as "reciprocal," and is much of it due to exchange of women in marriage between the districts; whereas in the case of the other districts of the Province the number of males is much larger than the number of females among the immigrants and is nearly double the number of females among the emigrants, indicating the temporary character of the migration, consisting, as it largely does, of males who have gone afield in search of employment, leaving their women and children at home. There was nothing markedly abnormal in the state of the district at the Census of 1891; the harvest was everywhere good and fodder plentiful and the people were very few of them away from home except those employed in the army and other occupations outside the district; and there were no great works going on in the district to attract labourers from outside. So that the population was normal except in one respect, *viz.*, that owing to the devastation caused by locusts in the Jhelam district to the north, a considerable number of residents of Jhelam had come into this district temporarily in search of work and food.

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Statistical.

Migration and birth-place of population.

The large excess of immigration over emigration (10,199) for the adjoining districts of Jhelam, Jhang, Gujrát and Gujránwála already noticed is no doubt mainly due to the rapid development of cultivation and irrigation in the Shahpur district since 1870, which has attracted numerous new settlers from those districts. At first they would leave their women-folk behind, but gradually as they settled down they would send for their wives and daughters, and get new wives for their sons from near the old home. So that the numbers and population of the female immigrants would increase, and this the figures show to have actually happened.

Increase of population.

According to the different enumerations of the population which have been made since the district came under British rule, the total number of persons in the district and in each tahsíl has been as follows. (The boundaries of the district and of the various tahsíls are practically the same as they were in 1868 and 1881, the only change being that between 1868 and 1881, an area of 8 square miles with a population of 508 persons was cut off from Bhera and transferred to Gujránwála district, and that since 1881 a further area of less than a square mile with a population of 92 persons was also transferred from Bhera tahsíl to Gujránwála) :—

Tahsil.	Total population in				Increase per cent. between		
	1855.	1868.	1881.	1891.	1855 and 1868.	1868 and 1881.	1881 and 1891.
Bhera ...	...	139,219	167,260	195,585	...	20	17
Shahpur ...	...	103,607	122,633	146,376	...	18	19
Khusháb ...	...	125,462	131,615	151,627	...	5	15
Total District	302,700	368,288	421,508	493,588	22	14	17

For the district as a whole the population has been increasing at a rapid rate ever since 1855, and is now returned as nearly two-thirds as much again as it was 36 years ago. The rate of increase shows no signs of diminishing and is indeed considerably higher for the last 10 years than for the previous 13. For the last 10 years the percentage of increase has been much the same for all three tahsíls, but if we take the last 23 years together, the rate of increase has been nearly double in Bhera and Shahpur what it has been in the Khusháb tahsíl, so that while in 1868 Khusháb tahsíl contained 34 per cent. of

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Statistical.

Increase of population.

the total population of the district, it now contains only 31 per cent. The reason of this, no doubt, is the great development of irrigation from canals and wells which has taken place in the cis Jhelam tahsíls of Bhera and Shahpur, and has attracted population from the more arid Khusháb tahsíl, as well as from outside the district.

Sources of increase.

According to the birth and death statistics the number of births recorded during the ten years 1881 to 1890, inclusive, was 169,401 and the number of deaths 117,846, giving an average annual birth-rate of 37 per thousand, and death-rate of 26 per thousand, and a net increase from this cause of 51,555 persons. The statistics are not quite trustworthy, as probably many births and deaths escape registration, but they are certainly not exaggerated and probably the number of unregistered deaths is comparatively small, the defect being chiefly in the registration of births and especially of female births (the total number of female births for the ten years is only 78,919 against 90,482 male births). According to the statistics for birth-place already quoted, the number of persons born out of the district but resident in it was 26,141 in 1881, and is now 36,678, a gain of 10,537 persons by immigration in the ten years. Yet as already stated the figures in Abstract No. 79 appended to the Punjab Census Report show that as between the Shahpur district and the other districts of the Punjab, Shahpur showed in 1891 a net loss by migration of 1,310, so that apparently the increase of total population between 1881 and 1891 cannot be largely due to excess of immigration over emigration. We are thus forced to the conclusion that the birth statistics are defective to a serious extent. If we take the female births as having in reality been equal to the male births, this will give an increase on the ten years' figures of 11,563 births, and make the excess of births over deaths for the ten years 63,118, while the actual increase in population is 72,080, leaving 8,962 still unaccounted for. The difference is probably partly due to further defects in the number of births registered, and partly to excess of immigration over emigration during the ten years. The net result is an increase of 17 per cent. in the Census period. It is probable that the population of the district will continue to increase, but not at the same rapid rate ; for, although cultivation and irrigation are still being develeped, the superior attraction of the Chenáb Canal in Gujránwála and Jhang is likely to divert the stream of migration to those districts. On the other hand, so soon as the Jhelam Canal is opened for the irrigation of the Bhera Bár, Shahpur will again experience a sudden inflow of immigrants and increase of population. At present there is no likelihood of the districts becoming over-populated, according to the ordinary Indian standard, though it is unfortunate that the people cannot secure for their posterity the higher standard of comfort within their reach, but *will* multiply till they reduce the standard again nearly to what it was before.

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Statistical.

Births and deaths.

Table No. XI shows the total number of births and deaths registered in the district for the years 1886 to 1895, and the diseases from which most of the deaths resulted. The distribution of the total deaths from all causes and of the deaths from fever over the twelve months during the last five years of this period is shown in Tables XI A and XI B. Further details as to births and deaths registered in individual towns will be found in Table XLIV.

The returns of births and deaths in villages, which are furnished by poorly paid and illiterate village watchmen, are by no means accurate, though they are gradually improving in accuracy. They always fall short of the truth, and this is especially the case with the returns of births and particularly of female births. This is evident from the fact that according to the returns the average number of male births per annum for the ten-year period ending 1895 was 9,410, while the average number of female births was only 8,196. Probably the actual number of female births was almost equal to that of the male births, in which case no fewer than 12,140 female births remained unregistered in the ten years. The figures as they stand give on the population of 1891 an average annual birth-rate of 36 per thousand; the real figure was almost certainly 38 and probably 39 or 40 per thousand; and seeing that, notwithstanding two epidemcs of cholera and one very bad fever year, the average death-rate was only 27 per thousand, it follows that the population is still increasing at the average rate of over 10 per thousand per annum.

Variations in the birth and death-rates.

The annual birth-rate shows variations according to the nature of the preceding seasons. It was lowest in 1888 (30 per thousand) after the serious drought and scarcity of 1886-87; and in 1893 (30 per thousand) after the fatal epidemics of cholera and fever in 1892. The rabi crops of 1893 and 1894 were both bumpers, and the birth-rates of 1894 and 1895 were the highest yet recorded, being respectively 43 and 46 per thousand per annum. The death-rate also varies very much according to the season, and especially according to the amount of the autumn rains. It was very low in 1886 (19 per thousand), and in that year the monsoon rains were much below average; and again in 1895 (20 per thousand), another dry year. It was high in 1888 (33 per thousand) which was a dry year, but suffered from a cholera epidemic which carried off 8 per thousand of the population; and excessively high in 1892 (56 per thousand) during which year a cholera epidemic in the summer carried off 6 per thousand of the population, and heavy autumn rains caused a severe epidemic of fever which carried off 37 per thousand of the population. As Mr. Maclagan remarks in his Census Report of 1891, unusual mortality is generally due to water. The spread of cholera is greatly due to a scarcity of drinking water which renders the few sources of water-supply liable to speedy contamination; and the prevalence of fever is

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Statistical.

Variations in the birth and death-rates.

almost always due to excessive rain. It does not seem to be caused by heavy floods in the rivers. After the record flood in the Jhelam of July 1893 which covered the country for a distance of 10 miles from the ordinary channel of the river, a severe epidemic of fever was expected, yet the autumn remained healthy and the death-rate of 1893 was below average (only 26 per thousand).

Diseases.

Cholera, though very deadly when it does come, on the average of the ten years has only carried off 1 per thousand of the population per annum. Small-pox though always present is even less of a scourge. The most fatal diseases are those classed under the head of fevers, to which on an average of years 17 per cent. of the population fall victims, and which in 1892 carried off no fewer than 37 per thousand of the population.

Monthly mortality.

The most healthy months are February, March and April before the great heat begins, and July and August before the nights get chill after the rains. May and June, the hottest and driest months, are on the average unhealthy, because of the chance of cholera, which is most deadly in those months. But the most fatal months of all are those from September to January when the chill nights after the rains affect the poorly-clad and careless people with fever and pneumonia. If they would learn to wear warmer clothing and to avoid sudden changes of temperature the death-rate from fever might be reduced to a considerable extent.

Age, sex and civil condition.

The figures for age, sex and civil condition are given in great detail in Tables Nos. VII and VIII of the Census Report of 1891, while the number of each sex for each religion will be found in Table No. VII appended to this volume.

Age.

The figures for age are very inaccurate owing not to wilful misrepresentation but to the vagueness of the people's ideas as to their age and their general tendency to state it in round numbers. As regards even male children under three years of age, the statistics regarding whom should be the most accurate of all, the following comparison of the birth and death statistics with the Census figures gives some surprising results :—

MALE POPULATION.

Birth and death statistics.				*Census statistics.*	
Year.	Number of males born.	Number of males died under one year old.	Surviving at end of year.	Age at Census of 1891.	Number of males alive.
In 1890 ...	9,497	1,939	7,558	Under one year ...	11,339
In 1889 ...	9,602	1,661	7,941	From one to two years.	8,677
In 1888 ...	8,001	1,543	6,458	From two to three years.	8,546

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Apparently the only conclusion to be derived from a comparison of these statistics is that the registration of births is even more defective than it is supposed to be, for it is unlikely that there would be any great mistake at the Census about the ages of such young children, and although the figures given above even if correct would not absolutely correspond, yet the difference should be the other way ; for instance the number of children between two and three years of age in February 1891 should be very much less than the number born in 1888. To make a wider comparison, the number of male children returned at the Census in February 1891 as below five years of age was 45,949, and according to the birth statistics only 44,852 male children were born in the preceding five years, *i.e.*, since 1st January 1886, so that even if no children had died of all born in those five years, the birth statistics would not account for the number existing. It seems to follow that our birth statistics are so incomplete as to be almost useless except for purposes of comparison *inter se*, and that the birth-rate is much higher than they show.

Taking now the Census figures by themselves we have the following comparison :—

	Number of males.	Number of females.	Total.	Number per thousand of population. Males.	Females.	Total.
Under one year	11,339	11,360	22,699	23	23	46
From one to two years	8,677	8,281	16,958	17	17	34
,, two to three years	8,546	8,230	16,866	17	17	34
,, three to four years	8,686	8,305	16,991	17	17	34
,, four to five years	8,701	8,292	16,993	18	17	35
Total under five years ...	45,949	44,558	90,507	92	91	183
From five to nine inclusive	38,001	34,488	72,489	77	70	147

It is strange to find the number of children of one, two, three and four years of age practically equal ; for if the birth-rate each year were approximately the same, death should make the number smaller as age increases. The phenomenon is partly but not altogether accounted for by higher birth-rate after years of plenty than after years of scarcity, and must be partly due to false returns, there being perhaps a tendency to state a child's age as older than it is.

It is noticeable that the number of female children under one year old is practically the same as the number of males, and the difference is not great for all under five years of age. The same thing was observable in 1881, and it seems as if, after all,

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the birth-rate of males is not much higher than that of females, and as if female children survived the illnesses of early infancy almost as well as males. The number of females begins to decrease in comparison with males after five years of age, and is less than that of males for every age after.

An amusing proof of the extent to which the people have given their ages in round numbers is afforded by the following comparison :—

Age.	Number of males returned in 1881.	Number of males returned in 1891.	Less or more in 1891 than 1881.
40—44	14,536	8,751	Less.
45—49	7,220	13,023	More.
50—54	12,278	5,895	Less.
55—59	3,624	10,672	More.
60 and over	18,582	11,958	Less.

The reason of this alternation must be that in 1881 the age returned was the age last birth-day, and in 1891 the age next birth-day pushed back a year, so that, for instance, a man who said his age was about 50 was shown in 1881 as 50, and is shown in 1891 as 49, and the round numbers have the best of it in the statistics for 1881, and the worst of it in those for 1891. This throws a doubt upon all the age statistics over ten years of age.

Proportion of sexes.

According to the different Censuses the proportion of males to females has been as follows :—

Year of census.	Number of females per thousand males.			
	Total District.	Tahsil Bhera.	Tahsil Shahpur.	Tahsil Khusháb.
1855	862	...	...	...
1868	883	877	873	914
1881	901	862	899	956
1891	912	887	905	953

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Proportion of sexes.

The gradual increase of the proportion of females to males is probably partly due to more complete returns of females, some of whom were perhaps omitted at the earlier Censuses, but is also partly due to the gradual colonisation of the district and to the immigration of more females than of males at all events in the last ten years (see above), and perhaps partly to an improvement in the female death-rate. For the tahsíls the proportion is largest for Khusháb, whence males have largely emigrated to the other tahsíls with their developing canal irrigation, and abroad for service in the army and elsewhere. It appears from the age statistics that the number of female births is almost the same as the number of male births, and if this has always been the case, the only reason for the marked excess of males over females in the total population (apart from migration, which can account for only a small fraction of it) must be that the female death-rate has been higher than the male. The statistics show that for every year after the first the number of female children is less than that of male, and for the later ages the number of women is markedly less than that of men. Reasons for this are not far to seek. Although there is no reason to suspect female infanticide or systematic neglect of female children there is no doubt that they are less valued than male children and not so well fed in times of scarcity. Boys and men too live a much more healthy out-of-door life than do girls and women, and the dangers of child-bearing are a frequent cause of death, especially in a country where early marriages are common, and where so little medical aid or proper nursing is given to women at child-birth. Yet the steady increase in the proportion of females to males at each successive Census seems to show that the value of female life is improving, and is perhaps a sign of greater comfort and greater care experienced by the weaker sex than was the case in earlier and rougher times. After the years of infancy a girl is by no means without her value in the eyes of her parents. She forms a most useful member of the family while she remains with it, and when she is of marriageable age, if she does not bring in a money price, she can at least be bartered for a bride for one of the sons. After marriage, she generally forms a useful helpmate to her husband, and is valued by him, if for nothing else, at all events for the cost of getting her or of replacing her. Since 1881 for the whole district the number of males has increased by 36,471 and that of females by 35,609. According to the birth and death statistics for the last ten years the excess of male births over male deaths has been 27,235, and of female births over female deaths 24,320, but as already shown the statistics are incomplete, especially for female births. The statistics for migration show there has been an increase since 1881 from immigration of 3,511 males and 7,026 females, and probably the number of persons absent from the district, especially of males, is less in 1891 than in 1881. I estimate the causes of increase as follows :—

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Proportion of sexes.

	Males.	Females.
Excess of births over deaths	30,000	28,500
Increase by immigration	3,500	7,000
Decrease of emigration	3,000	*Nil.*
Total	36,500	35,500

Sex and religion.

Taking the figures for the different religions the proportions are as follows :—

Religion.	Females per thousand males.	Number of children per thousand of total population.			
		Under one year.		*Under five years.*	
		Males.	Females.	Males.	Females.
Hindu	935	22	23	89	86
Sikh	896	24	20	96	80
Musalmán	909	23	23	94	91

The comparatively small proportion of females among Musalmáns may be partly owing to the comparatively large number of immigrants of that religion. The small proportion of females among the Sikhs is noticeable, and also the extraordinarily small proportion of female infants, already noticed for the Sikhs by Mr. Ibbetson (paragraph 704) and not easily to be explained. There is no suspicion of female infanticide against the Sikhs or any other class in this district. The Sikhs are chiefly Arorás and Khatrís by caste and shopkeepers and money-lenders by occupation.

Conjugal condition.

The figures for conjugal condition are as follows :—

Year.	Proportion per thousand of all conditions.					
	Males.			*Females.*		
	Single.	Married.	Widowed.	Single.	Married.	Widowed.
1881	581	376	43	442	436	122
1891	581	375	44	459	427	114

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Conjugal condition.

The steadiness of the proportions is remarkable, especially among the males. Among males the proportion of unmarried is considerably higher than for the Province generally, owing to the less prevalence of the custom of early marriage, and is almost as high as in England, where however owing to greater longevity the proportion of adults among the unmarried must be much greater than in the Punjab. Among females the increase in the proportion of single might be due to marrying at a later age, or to a higher birth-rate of late years. The proportion of single females is very much higher than for the Province as a whole as the custom of early marriage of females is not nearly so prevalent here as among the Hindu population farther east.

The figures for 1891 for the different religions are as follows :—

Religion.	Proportion per thousand of all conditions.					
	Males.			*Females.*		
	Single.	Married.	Widowed.	Single.	Married.	Widowed.
Hindu	559	395	46	388	459	153
Sikh	522	432	46	376	498	126
Musalmán	586	370	40	472	421	107

The proportion of single males in the different religions points to earlier marriage of males among the Sikhs than among the Hindús, and among the Hindús than among the Musalmáns. In the case both of Hindús and Musalmáns it is considerably higher than the average for the Province, showing how much later males marry here than they do farther east. For females the difference is still more striking. Only 376 females among the Sikhs and 388 among the Hindús (per thousand) are unmarried, to 472 among the Musalmáns, who marry their girls as a rule later in life than do the Hindús and Sikhs. Partly for that reason and partly owing to the absence of widow-marriage among the Hindús, the proportion of widows is much higher among the Hindús (153) than among the Musalmáns (107). As compared with the average for the Province however, the proportion of single females is high, and of widows is low for both religions, showing that females also are married later in life than for the Province generally.

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The age of marriage.

The age of marriage is brought out more clearly in the following statement:—

Religion.	Proportions per thousand of males for age periods.														
	10–14.			15–19.			20–24.			30–39.			60 and over.		
	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.
Total	969	31	...	783	211	6	472	512	16	115	836	49	59	627	314
Hindu	918	81	1	655	338	7	377	605	18	124	821	55	103	577	320
Sikh	861	135	4	592	392	16	272	705	23	85	878	37	84	559	357
Musalmán	981	19	...	808	186	6	493	492	15	114	837	49	52	636	312
	Proportions per thousand of females for age periods.														
Total	869	130	1	335	652	13	76	892	32	11	843	146	7	229	764
Hindu	682	313	5	103	869	28	7	928	65	5	762	233	2	190	808
Sikh	699	301	...	98	884	18	18	943	39	3	830	167	12	227	761
Musalmán	902	97	1	378	612	10	90	885	25	12	857	131	8	234	758

On comparing the figures for the different religions together, it will be seen how very much earlier marriages both of males and of females take place among Hindús and Sikhs than among Musalmáns. For instance, the proportion of males from 15 to 19 still unmarried is only 655 among Hindús to 808 among Musalmáns, and for those between 20 and 24 the proportions are Hindu 377, Musalmán 493. The Musalmán males, however, ultimately do marry almost as much as the Hindús, for males from 30 to 39t, he proportions unmarried are Hindu 124, Musalmán 114. It is noticeable that a considerable number of adult males never marry, and that even of those over 60 6 per cent. are still unmarried. Turning now to the females we find the contrast still more marked; of girls between 10 and 15, 313 per thousand of the Hindús are married against only 97 per thousand of the Musalmáns, and of those between 15 and 20, only 103 per thousand of the Hindús are unmarried against 378 per thousand of the Musalmáns. Practically every Hindu girl is married before she reaches 20, but 9 per cent. of the Musalmán women between 20 and 25 are still unmarried. Yet marriage of women is almost as universal among Musalmáns as among Hindús, and only one per cent. of the whole female population between 30 and 40 are still unmarried. As a result of earlier marriage among Hindús, and of their objection to the remarriage of widows, the proportion of females who are widows is much higher among Hindús for all ages than among Musalmáns. Mr. Frizelle was, I think, mistaken when he said that remarriage of widows was almost unknown in this

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The age of marriage.

district. There is nothing in Muhammadan law or in the feeling of the people against it, and remarriage of widows by *nikáh* is as common here among Musalmáns as elsewhere, and perhaps as common as it is in England. It is a noticeable fact that of all persons between the ages of 30 and 40, whether male or female, no fewer than 84 per cent. are living in the married state; this must form a remarkable contrast to the state of society in England.

On comparing these figures with those for the Punjab as a whole, it will be found that the age of marriage in Shahpur is considerably higher than the average for the Province for all classes, and especially for Musalmáns. Although even here nearly two-thirds of the Musalmán girls between 15 and 20 are married, it may be said to be the rule among the Musalmán peasantry to allow a girl to reach puberty before marriage, and unmarried women of over twenty years of age are much more numerous here than in the east of the Province; where it may be said to be the rule among all classes, as it is among the Hindús and Sikhs here, to give the girls in marriage before they reach the age of puberty, or immediately thereupon. If the girl at the time of marriage has not reached puberty, she generally remains in her father's house till puberty, when she joins her husband. If she has reached puberty before marriage, she commences to live with her husband either at once or a few months after the ceremony. As a consequence the average age of a mother on bearing her first child is considerably higher here than farther east, and this among other things helps to account for the better physique of the people and the lower death-rate among females. Another result of the custom is that love-matches, which are unknown in the east of the Province, are not uncommon here. A grown-up girl frequently refuses to be bound by the wishes of her relatives, and elopes with the man of her choice. In such cases a custom has grown up of her giving in a petition to the District Magistrate announcing the fact of her marrying the man of her own free will and against the wish of her relatives. Unfortunately it is not only unmarried women who exercise this right of choice, for elopements by married women with the favoured lover are not uncommon; and in both cases the relatives generally resent the action, and either bring a criminal or civil suit for the seduction, as they term it, or seek to recover her by main force, so that this comparative freedom of the women leads to numerous cases in our Courts and gives rise to much bad feeling. It is now pretty generally understood that if an unmarried woman chooses to elope and marry by Muhammadan law the man she has chosen, our Courts will maintain the connection, so that probably women are in this respect more emancipated from the power of their relatives than formerly.

Number of married of both sexes.

The number of married females per hundred married males for the different religions is as follows:—

Religion.	Married females per hundred married males in 1881.	1891.
Hindú	111	109
Sikh	95	103
Musalmán	104	103
Total ...	105	104

There is thus no marked change in this respect for the population as a whole, and if allowance be made for the number of married men in the district at the time of the census whose wives were elsewhere, which in a developing district is likely to be larger than the number of married women whose husbands were elsewhere, and again, if allowance be made for the number of men, who have more than two wives, it will be seen that the proportion of married men who have more than one wife alive must be very small. In fact it is very unusual for a man to marry again during his wife's lifetime unless he has lost hope of having a son by her, and even then it is comparatively few men who can afford the luxury of a second wife, and care to incur the additional domestic expense and trouble she will bring. Perhaps it is for this reason that the proportion of married women to married men among the Hindús who are usually richer, is higher than among the Musalmáns. As regards the actual practice of polygamy there is no great difference between Hindús and Musalmáns.

Infirmities.

Table No. XII shows the number of insane, blind, deaf-mutes and lepers in the district. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin.

Infirmity.	Males.	Females.
Insane	3·5	2
Blind	40·2	47·7
Deaf and dumb ...	14·9	9·2
Lepers	1·0	0·5

Insanity.

The term insanity includes all cases of what would ordinarily be termed "unsoundness of mind," and when this is taken into account it is extraordinary how little insanity there is in the district compared with that in western countries, for instance, in England and Wales, where the similar proportion of insane persons is 31 for males, and 33 for females.

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Insanity.

As between the figures of the two last censuses for this district, the comparison is as follows :—

Census.	Total number of persons of unsound mind.					
	Total persons.	Total males.	Total females.	*Total persons by age.*		
				0—14.	15—39.	40 and over.
1881	362	217	145	107	161	94
1891	139	92	47	50	71	18

The extraordinary decrease casts doubt upon our figures, although the system of classification was the same at last census, and I know of no reason why they should be untrustworthy. I do not think many cases of actual insanity or obvious imbecility are likely to have been concealed, except to a small extent among females. So far as the figures go they show a decrease of insanity from 9 per 10,000 in 1881 to 3 per 10,000 in 1891. The decrease holds for all ages and especially for those over 40, and as cases of insanity over that age are less likely to have been concealed, it is possible that there has been a real and marked decrease in insanity. If so it is probably due to the rapid increase of prosperity during the last 20 years, and to the better food and clothing and more easily available medical aid the people have enjoyed of recent years as compared with the past.

Goitre is prevalent in the Chenáb valley especially about Midh, and is ascribed to the character of the well water. Dogs, cows, and even trees are said to be affected by it. But it does not seem to affect the intellect in many cases. It may be noted that, so far as the few figures go, they show that the lower menial castes who are most exposed to want, such as the Mochís, Chuhrás and Juláhás, have a large proportion of insane, the Arorás engaged in trade take a middle place, and although the Khokhars and Awáns stand rather high, the Rájpúts and Jats who form the mass of the agricultural population, have a comparatively small proportion of insane persons.

Deaf-mutes.

The figures compare as follows :—

Census.	Total number of deaf-mutes.			Proportion per 10,000.		
	Total persons.	Total males.	Total females.	Total persons.	Total males.	Total females.
1881	721	455	266	17	20	13
1891	608	387	221	12	15	9

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Deaf-mutes.

Here again notwithstanding the increase of population there is a decrease in the number of deaf and dumb. The figures are probably fairly trustworthy for both censuses (except that the number under five is probably understated in both) and there may be an actual decrease as compared with 1881. The proportion now is 12 per 10,000 against 17 at last census and the decrease is in both sexes. If true, it is probably due to greater prosperity and better food and clothing. The proportion of deaf-mutes is much higher for males than for females.

As regards caste it may be noted that the menial castes, Mochi, Nái, Chuhra, Máchhi, Kumhár, Lohár, Mirási and Dhobi, who are most exposed to want, have the largest proportion of deaf-mutes; that the Arora and Khatri trading castes who are well off, but live a confined life, occupy a middle place, and that the Rájpút, Jat and Awán peasant classes have a comparatively small proportion of deaf-mutes.

Blindness.

The figures compare as follows:—

Census.	Total number of blind.			Total blind persons by age.		
	Total persons.	Males.	Females.	0—14.	15—39.	40 and over.
1881	2,866	1,346	1,520	236	438	2,194
1891	2,190	1,046	1,144	212	464	1,514

Here again there is a great decrease in the proportion of blind, which has fallen from 63 per 10,000 to 44. This is no doubt due to the decrease in small-pox owing to the spread of vaccination, to better food, to the spread of irrigation, cultivation and trees which protect the eyes from dust and glare, and to more ready medical aid, of which the people eagerly take advantage, especially for cataract. Far more than half the blind are over 40 years of age, and the decrease is chiefly in persons over that age. There are still more blind females than males, probably owing to the women living in the dark smoky huts more than the men do.

The large proportion of blind among the menial castes whose life and surroundings is not favourable to physical health is noticeable, and also the very small proportion among the peasant castes of Rájpút, Jat and Awán, who lead a healthy out-door life.

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Leprosy.

The figures compare as follows :—

Census.	Total number of lepers.			Number of lepers by age.		
	Total persons.	Males.	Females.	0—14.	15—39.	40 and over.
1881	90	62	28	4	27	59
1891	38	25	13	2	24	12

Here again there is a great decrease, probably more or less true, for the figures are at least as accurate as they were at last census, and probably owing to better food and perhaps cleaner living. The decrease in those over 40 years of age is remarkable and may perhaps be due to migration of lepers. There are no lepers' places of pilgrimage in this district. As elsewhere leprosy is more common among males than females.

Infirmities: General.

The very remarkable decrease in the proportion of infirmities of all kinds since last census is a very satisfactory feature; for there is no reason to believe that the returns for this census are more defective on these points than those of last, and the decrease is probably a real one, and if so, must be due to the great prosperity of the district, during the last 25 years, which has brought good food and clothing within the reach of all classes, even the poorest. It is also remarkable, and probably due to a similar cause, that all infirmities of those kinds are, as a rule, most common among the menial castes who are most exposed to want and least particular about their manner of living, and least common among the peasant classes, who live an out-of-door healthy life and are for the most part well off. It is evident that bad and scanty food is one of the chief causes of such infirmities.

Europeans, Eurasians and other Christians.

In 1891 Christians were returned as 80 persons, of whom 44 were males and 36 females. Of these 27 were natives, 11 Eurasians and 42 Europeans. Almost half the total number (38) belonged to the Church of England. At the census of 1881 there were 29 Native Christians and 26 Eurasians and Europeans. The increase in the latter is chiefly due to the construction of the railway and to the establishment of a small colony of guards, engine-drivers, &c., at Khusháb. Of the non-native Christians in the district in 1891, 32 were in the Khusháb tahsíl.

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

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Social and Religious Life.

Houses and families.

Some idea of the social life of the people can be got from the census figures of 1891 regarding houses and families given in Table No. V, from which it appears that there are, for every 100 occupied houses, 116 resident families in the villages and 126 in the towns, and that on the average each family group consists of nearly five persons in the villages and of four persons in the towns. The figures of the two last censuses compare as follows:—

Census.	Villages.		Towns.		Number of persons per 100 resident families.	
	Number of families per 100 occupied houses.	Number of persons per 100 occupied houses.	Number of families per 100 occupied houses.	Number of persons per 100 occupied houses.	Villages.	Towns.
1881	135	584	148	582	431	394
1891	116	550	126	515	476	408

These figures exhibit somewhat striking changes. The great decrease in the number of families and of persons per occupied house seems to show that families are separating more from each other, the tendency being for each family to occupy a separate house with a separate enclosure; and making every allowance for difference of classification, it is probable that this is the case. There is no doubt that the tendency towards severalty of interest and separation of family life is growing, and the great prosperity of the district makes it easy for families desiring to have separate houses of their own to obtain their wish. Still more striking is the increase in the average size of the family group collected round one hearth. In 1881 Shahpur district came very low down the list in this respect as compared with the other districts of the Punjab; now its average number of persons per family in the villages is considerably above the average for the Province in 1881. This change can hardly be due to difference of classification, and is probably partly due to a higher birth-rate and lower mortality than in the years previous to 1881, and partly to the fact that in 1881, a year of scarcity in some parts of the district, the number of persons who had wandered from their homes in search of work was abnormally large. A further illustration of the difference is given by comparing the figures for the different tahsíls. In Bhera, which has been exceptionally prosperous, and where the number of immigrants has been less than in the Shahpur tahsíl, the number of persons per family now reaches the high figure

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Houses and families.

of 5·06. In Shahpur tahsíl where canal irrigation has been greatly developed of late years and a considerable number of new villages have been founded by grantees of waste land and colonised largely by immigrants from Khusháb and elsewhere, the average is 4·66. And in the Khusháb tahsíl whence members of many families have gone to colonise the new lands in Shahpur and Bhera, and which supplies far more recruits to the army and police than do the other two tahsíls, the average of persons per family is only 4·51.

Houses.

The dwellings of the common people throughout the district consist of one or more rooms called *kothás*, with a court-yard in front. This court-yard, named *vehra*, is often common to several houses. The rooms are built ordinarily of clay, gradually piled up in successive layers and then plastered. The roofs are invariably flat, and are used as sleeping places during the hot weather. In the court-yard is generally seen a manger (*khurli*), and a house in which the cattle are sheltered from the cold in the winter months, which structures (called *satth* in the Bár where they are very capacious) consist generally of four walls covered with a thatch. The only exceptions to this general description are the habitations of the people in the Thal and in the hills. The former are often composed of nothing but wood and grass, and the latter are built entirely of boulders cemented together with clay; as, however, walls of this kind have little or no power of resisting rain, the roof is always supported on strong posts driven into the ground, the walls acting merely as a defence against the weather. As a rule the houses of the peasants are built for them by the village carpenter (*dhirkhán*) or potter (*kubhár*), who receive their food while the work is going on and a present of clothes or money when it is finished; payment for work at a fixed rate is only made by Khatrís and other non-proprietors. The timber used for roofing is usually *kíkar* or *ber* in the plains, and *kaú* in the hills, the first two being usually the produce of the zamíndárs' own fields; beams of *deodár* or *shísham* are only to be seen in the houses of the rich.

Furniture.

The requirements of a population low in the scale of civilisation are few, and their furniture consists exclusively of necessaries. First there are the receptacles for storing grain of various sizes from the dimensions of a small room to those of a beer barrel; these are made by the women of the house, of fine clay mixed with chopped straw. The larger kind, called *sakár*, are square, and hold from forty to fifty maunds; the smaller description (*gehi* or *kalhoti*) are cylindrical in form, and hold but a few maunds. Next are to be seen some spinning wheels, as many as there are women; apparatus for churning milk; an instrument for cleaning cotton (*velna*); a number of circular baskets with and without lids, made of reeds (*khári, taung*, &c.) in which are kept articles of clothing and odds and ends; trays of reeds (*chhaj, chhakor*) used in cleaning grain; a goat-

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Social and Religious Life.

Furniture.

skin water bag (*kúni*), used on journeys, or when employed in the fields at a distance from home; a set of wooden measures for grain (*topa*, *paropi*, &c.); a leather bag (*khallar*) for carrying flour when away from home; a variety of cooking vessels, some of iron and others of a composition resembling bell-metal; a number of earthen pots and pans in which are stored grain, condiments and other articles of food; a coarse iron sieve (*parún*); a pestle and mortar (*dauri*) in which to pound spices and condiments. These, with a few stools (*pihra pihri*), and cots, complete the list of the fittings of a peasant's cottage. Everything is neatly arranged in order: space has to be economised and things not in use are disposed on shelves resting upon pegs driven into the walls.

Food.

The food of the common people is very simple, consisting, in the hot weather, of cakes of wheaten flour (*goga*) moistened with butter-milk, for which butter, or *gur* (raw sugar) is sometimes substituted; and, in the cold weather, of *bájra* with the same accompaniments. During the hot months the dough, after being kneaded, is taken to the village ovens, kept by a class called *máchhis*, who live on the perquisites derived from baking food for the rest of the village community; but in the cold weather every family cooks for itself. The regular meals are taken twice a day, the first between 9 and 10 o'clock in the forenoon, and the other in the evening, as soon as it becomes dark, the time varying with the seasons from 6 to 8 P.M. In addition to these regular meals, in the hot weather the remains of the previous day's food, with a little butter-milk, is taken to the men working in the fields about an hour after sunrise, and parched grain is eaten in the afternoon; with the evening meal either vegetables or *dál* (lentils) is served according to the seasons. In the Thal during the cold weather water-melons enter largely into the ordinary food of the inhabitants, and the seeds are commonly parched and eaten mixed with other grain.

Daily life.

The men of the pastoral tribes lead a comparatively lazy life, the demands on their labour being almost limited to drawing water for the cattle and milking the cows; but the men of the agricultural population are more or less employed in some one or other of the operations of husbandry all the year round, and this is especially the case where crops are irrigated from wells. Here in the hot season the peasant's daily life is somewhat as follows. He gets up about 2 A.M., gives a feed to his bullocks and goes to sleep again till just before dawn (about 4 A.M.) when he gets up, has a smoke, says his prayers if given that way, and goes off with his bullocks to work his well or plough his fields. If it is his turn to get water from the well he keeps his bullocks at work perhaps all day or all night, till his turn is at an end. If not, he unyokes his bullocks about midday and turns them loose to graze while he himself has a siesta. When the afternoon begins to get

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cool, he does some light work in the field, weeding, cleaning out his irrigation channels, &c. At sunset, he goes home, ties up his bullocks, milks the cows, gets his supper, has a smoke and a chat with his fellows at the gathering-place (*dára*) of the village, and goes to bed at about 10 P.M. At harvest time he labours at cutting and gathering the crops all day long. In the cold weather the peasant gets up about 6-30 A.M. and the day's routine is much the same except that he works all day long, does not take a siesta, and goes earlier to bed, changing his hours of getting up and going to bed as the day shortens or lengthens. The peasant whose cultivation depends on canal irrigation, on river floods or on rain has a somewhat similar routine, except that his labour is not so constant and varies greatly according to the abundance or scarcity of moisture. In rain-irrigated tracts when rain falls, every plough is taken out and the fields are alive with men and oxen taking full advantage of the welcome moisture; but when a lengthened drought occurs, the fields are deserted and the peasant finds it difficult to employ his time.

The peasant's wife, however, can rarely fold her hands in idleness. She gets up before sunrise and grinds the flour for the day's food, or if she has a supply on hand turns her spinning-wheel. Then she churns the milk of the night before, cleans up the house, cooks the morning meal and takes it out to her husband in the fields. On her return home she does some more spinning, until afternoon, when she has to put the vegetables or *dál* on the fire, knead the flour, make it into cakes and prepare it for the supper of the men-folk whose hunger must be satisfied before she herself can eat. If any time is left before going to bed, she starts her spinning-wheel again, this being the employment with which the thrifty house-wife occupies all her spare moments. One of the duties of the day is to fetch water for the uses of the household, and in the drier parts of the district this is often a work of great labour involving as it sometimes does in the Salt range and the villages along its foot, the carrying of two or three large jars several miles. As the crops ripen her services are required to watch them and frighten away the birds, and in the Salt range the women help in weeding the fields, gathering in the crops, and even sometimes in driving the plough.

Dress.

The every-day dress of the male portion of the Muhammadan population living north of the Jhelam river consists of four garments—a *majhla*, a *kurta* or *chola*, a *chádar*, and a turban or *pag* as it is here called. The first is a piece of cloth about three yards long, and a yard and a half wide, which is tied tightly round the waist, and allowed to hang in loose folds over the lower part of the body. The *kurta* or *chola* is a full cut tunic, with large open sleeves reaching a little below the waist, buttoned towards the left by Musalmáns and towards the right by Hindús. The *chádar* is made of three breadths of cloth, in

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length about as many yards, and is worn something in the manner of a plaid. Of the turban nothing further need be said than that its size depends much on the social position of the wearer, and increases with his importance; a small turban being called *patka* and a large one *pag*. South of the Jhelam, the *kurta* is discarded, in the Bár it is never seen; indeed the man who would wear such a garment there must be possessed of more than ordinary moral courage to endure the jokes that would certainly be made at his expense. The material of which this simple clothing is made is the ordinary coarse country cloth, except that along the rivers, especially the Chenáb, coloured *lungís* are often used as *majhlás.* The Kaleárs, the chief camel-owners of the Shahpur tahsil, are also much given to wearing *lungís.* The dress is completed by the shoes (*jutti*) or in the hills by sandals (*kheri*). The Hindús to a great extent follow the fashions of the Muhammadans among whom they live in regard to the use of the *kurta*, but their mode of tying the turban is somewhat different, and the *dhoti* replaces the *majhla*, the difference between these garments being in the manner of putting them on. The Muhammadan women also wear the *majhla* (tying it somewhat differently to the men), and this is usually a coloured *lungi*. Their other garments are two, the *choli* and the *bhochhan*. The former has short sleeves, and fits closely round the breasts, leaving the remainder of the body bare, except where a small lappet hangs down and hides the stomach. The *bhochhan* is a piece of cloth about three yards long and one-and-a-half wide, worn as a veil over the head and upper part of the body, from which it falls in graceful folds nearly to the feet behind. The *choli* is generally made of strips of many coloured silk, the *bhochhan* of a coarse but thin description of country cloth called *dhotar*, sometimes dyed but more often plain. To this the Thal is an exception, where veils of many colours, the patterns formed by spots disposed in a variety of ways on a dark ground, are the rule. In the hills, coloured garments are scarcely ever seen. The Hindu women of the Khatri class in towns wear full trowsers called *suthan* made of a striped material called *súsi*, the ground of which is usually blue. Over the head is thrown a *chádar* of coarse cloth, prettily embroidered in many coloured silks called *phulkári*, and round the upper part of the body is worn a loose *kurta* of silk or muslin. The women of the Arora class are clothed like the Khatránís, except that, in place of the trowsers, they wear a skirt called a *ghaggra*, and sometimes the *majhla*. It may be added that it is the invariable rule, even among Muhammadans, that a girl shall wear a *kurta* and plait the two front tresses of her hair until she is married (*chúnda*). A married woman wears her front hair in two rolls, not plaits, and a widow wears her hair simply smoothed down on her head.

Ornaments.

The ornaments worn by the people are chiefly of silver and are usually of very rough workmanship, though some of them are not inelegant in design. A sheet containing drawings

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of all the ornaments in general use, with a brief note under each, giving the name by which it is known, will be found with the maps attached to Captain Davies's Settlement Report. It is not usual for men to wear any ornament except a ring (*mundri*) sometimes with a seal on it, and perhaps an amulet (*táwíz*) on the neck or arm. The common ornaments worn by women are the anklet (*kari*), necklet (*hassí*), nose-ring (*nath*) and other ornaments for the nose, *viz.*, the *bulák*, which is worn in the partition between the two nostrils, the *laung*, a dove-shaped ornament stuck through the side of the nostril, and the *tíla*, a smaller ornament similarly worn on the other side of the nose; ornaments for the ears, *viz.*, the *vála*, a large ear-ring, *váli*, a small ear-ring, and *bundde*, ear-ring drops worn by unmarried girls; ornaments for the forehead, *viz.*, the *dáuni*, a broad ornament worn over the hair, and the *tikka*, a round jewel worn in the centre of the forehead; ornaments for the arms, *viz.*, the *bohatta*, an armlet worn just under the shoulder, the *tád*, a solid armlet worn above the elbow, bracelets (*chúri*) and bangles (*kara* or *kangan*), and finger-rings either plain (*chhalla*), broad (*vehr*) or ornamented (*mundri*).

Manners.

The rules of etiquette are not very well defined, and differ greatly from those in vogue in European countries. Women are not treated with such deference, and are ignored as much as possible out-of-doors. When a husband and wife are walking together, she follows at a respectful distance behind. A woman should not mention the name of her husband or of his agnates older than her by generation. Words denoting connection by marriage have become so commonly used as terms of abuse that they are not often used in their proper sense; and a man generally speaks of his father-in-law (*sauhra*) as his uncle (*chácha*). It is shameful for a man to go to his married daughter's house or take anything from her or her relations; on the other hand a son-in-law is an honoured guest in his father-in-law's house. When a married woman goes to visit her mother, it is proper for the women of the family, both on her arrival and departure, to make a great lamentation, and lift up the voice and weep.

When friends meet, they join but do not shake, hands or each puts out his hand towards the other's knee; or if they are very great friends, they embrace each other, breast to breast, first one side and then the other. If a man meets a holy person (*pír*) he touches the latter's feet by way of salutation. Should acquaintances pass each other, one says "*Salám alaikum*" (peace be on thee), and the other replies "*Wa alaikum ussalám*" (and on thee be peace). They then enquire after each other's health, the usual question being "Is it well" (*khaire*) and the answer "fairly" (*val*) or "thanks (to God)" (*shukr*). When a visitor comes to the house he is saluted with a welcome (*ámi* or *á jí áeá*) and answers "blessings be on thee" (*khair hovi*). The use of chairs and stools is

becoming more common, but it is usual for a peasant when resting either to sit on his heels (*athrúha*) or to squat on the ground cross-legged (*patthalli*), or to sit on the ground with his arms round his knees, or with his *chádar* tied round his waist and knees (*goth*) to support his back.

Gestures.

Some of their gestures are peculiar, although, as in Europe, a nod of the head means "yes" or "come," and a shake of the head means "denial." Thus a backward nod means "enquiry." A click with a toss of the head means "no"; jerking the fingers inwards means "I do not know"; holding the palm inwards and shaking the hand means "enquiry"; holding the palm outwards and shaking the hand is a sign of prohibition; holding up the thumb (*thutth*) means "contemptuous refusal"; wagging the middle finger (*dhiri*) provokes a person to anger; and holding up the open palm is a great insult. In beckoning a person the hand is held up, palm outwards and the fingers moved downwards and inwards.

Games.

The peasant's life, though a somewhat hard one, is by no means wanting in amusements. Among the most interesting occurrences are the domestic ceremonies which will shortly be described, or a visit to one of the fairs mentioned further on. But he has also games which help to pass the time pleasantly. The two national games of Shahpur are tent-pegging (*chapli*) for those who have horses, and *pir kaudi* for those who have none. The Tiwánás in the Thal have long been famous for their skill at tent-pegging, but the richer peasants elsewhere have followed their example, and wherever a number of horsemen gather together, they generally get up some tent-pegging, which is watched for hours with the greatest interest by crowds of people. The game, however, which causes most excitement and is most frequently practised is *pir kaudi*, and when it is announced that several known champions are to try each other's skill at this game, the match gathers crowds of people from far and near, each prepared to cheer on his favourite champion. Sometimes the crowd get so excited on these occasions as to lose their tempers and a free-fight ensues. The rules of the game are very vague and are not always strictly adhered to, but the general principle is that the players divide into two sides (*kothi*); one man on one side (*báhari*) goes out into the open field, and challenges any two on the other side (*ándari*) to come and catch him. Two of his opponents go out to him and manœuvre round him, but are not allowed to touch him until he has touched one of them. Watching his opportunity the outside player (*báhari*) smites one of his opponents a blow on the chest and tries to dash away, while they try to seize and hold him. Should he escape, his victory is greeted by shouts of "*már gea*" (he has struck them and got away); while should he be caught and dragged to the ground, his defeat is greeted with cries of "*dhé pea*" (he has fallen). Then another challenger comes out to be

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attacked by another pair of opponents, and so the game goes on. Of the best players, each man's form is known, and the greatest excitement is shown when a well-known champion is opposed by two other good players. As it is usual for the players to move about the ground quickly when manœuvring round each other, the game is a good test of strength, speed and agility.

Wrestling is not common and is generally confined to professionals; but the village youths vie with one another in raising a heavy weight (*bugdar*), in working the Indian clubs (*mungli*), or in jumping. The village boys have numerous games, many of them curiously like games played in Scotland. When one boy is to be chosen to take a difficult part—to be "it" in the game—he is selected by show of hands, turned palm up or palm down, the odd man being let off (*pug gea*) each time until only one is left, who is out (*sar gea*),—literally "burnt"—or sometimes the selection is made by repeating nonsense verses, such as the following :—

Iṭkin biṭkin lál chhaṭíkin loha látu channaṉ ghátu.

Io río chor chákur bhamba tára kirṟi.

The boys are counted round, a word to a boy, and the boy to whom the last word comes escapes (*pug gea*), and so on till only one boy is left (*chhoti*) who has to take the unpleasant task of beginning the game. In many games the players are divided into two sides (*pássa*) which are chosen in much the same way as sides are chosen in Scotland. Two of the best players are appointed captains (*vadda ári*) of the opposite sides, and the other players pair off (*rik*), each pair of players (*beli*) coming up to the captains and giving fictitious names, *e. g.*, "the moon and the star"; "the *lungi* and the *khes*, or the *kot* and the *killa*; the captains then in turn guess one of the pair of names and take the boy whose fictitious name it is. In deciding which side is to have the choice of places, they toss up, sometimes a shoe, guessing whether it will come down right side up (*siddhi*) or wrong side up (*aputthi*), or a potsherd one side of which has been wetted. The games played are very numerous, and it will suffice to describe one or two. *Kaudi* is a game in which the great thing is to be able to run as long as possible without drawing breath. The two sides stand on opposite sides of a boundary line (*líka*). One player of A side runs into the enemy's ground calling out all the time *kaudi-kaudi*, or *kabaddi-kabaddi*, to show that he is not drawing breath, and endeavours to touch one of the B side. If he succeeds in doing this before he has drawn a breath, the boy touched is out (*sar gea*, literally "is burned") and has to sit down out of the game. As soon as the A player has ceased to say *kaudi-kaudi*, thus showing that he has drawn a fresh breath, any one of the B side may touch him and then he is out. So that it is necessary to keep enough breath not only to run

after one of the other side, but to get back across the boundary to one's own side, and dash on fast enough to get away from one of the other side who may pursue. Not more than one player of a side can cross into the enemies' ground at a time; if two do cross, the second is out. When one of the B side is caught, the A player who was first caught can get up and rejoin his side, and so on in turn. With reference to this rule a player sometimes utters the challenge, *Béli di mukán—Béli utthea ján, i.e.* (I have come) on a visit of sympathy for the loss of a partner, consider that my partner has got up (to rejoin the game). When all of one side are out, the other side has won the game.

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In *kandh-már* the players take sides. Those of one side take their stand back to back in a group, which is called the fort (*killa*), and round this is drawn at some distance a circle, outside which the players of the other side take their stand. One of the outer side makes a dash at the fort and touches one of the boys in it, and if he can do this and get back outside the line, (*malgea*), the boy he has touched is out but if the boys in the fort can seize and hold him, he is out (*sargea*). In this game also if one of A side is caught, he has to sit down and one of the prisoners of the B side gets up, and rejoins the game.

In *chábuk-satt* (throw the whip), all the players except one, called the *chhoti*, sit in a ring with their faces inwards. The *chhoti* (C) is given a knotted cloth with which he walks round the outside of the ring. He drops this whip (*chábuk*) secretly behind one of the players (A), who as soon as he discovers this must jump up, seize the whip, and run round the ring after C, striking him with it till he gets round again to A's place. If C gets round to A again before A discovers that the whip is lying behind him, C takes up the whip and beats A all round the ring back to A's place again.

In *tilion te lamba*, the boys divide into two sides, and all of one side mount on the backs of the boys of the other side, who are called their "horses." They stand in a ring and each boy in turn gets down and runs all round the ring calling out continuously

"Ghoṛa méda chamba
Tilion te lamba."

If he gets round without drawing breath, he can mount his horse again. If not, all the players of his side have to dismount and become "horses" for the players of the other side. This rule of one side becoming "horses" for the other is a common penalty in games.

Ulli danda is very like hockey, being played with a ball of thread (*ulli*) which each side tries to drive with sticks (*danda*) into the other's goal. *Luk-chhip* is a sort of hide-and-seek.

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The old men play *chaupatt*, a game something like backgammon played with dice (*kauri*); and some play chess (*shatranj*) in which they often show great skill. The favourite game at cards (*tásh*) is one played by three players, using 51 cards (leaving out the deuce of diamonds). It is something like whist, but the cards are dealt round and the play proceeds from left to right, and in dealing the cards are taken from the bottom of the pack, not the top.

Betrothal customs.

The age at which betrothal takes place depends chiefly on the means of the family; it is not unusual to betroth children at a very early age (two or three years), especially when the betrothed parties are first cousins or otherwise nearly related; but the most common age is among Musalmáns from ten to fifteen, and among Hindús from eight to twelve. It is thought a disgrace to allow a girl to grow up unmarried, and most girls are betrothed before the age of sixteen. Before the formal betrothal (*mangéwa*) takes place, it is usual for the boy's father or some respected friend to go to the girl's father and get his consent. Then the boy's father or near relations go formally to the girl's house taking with them the family barber (*nái*) and bard (*mirási*) and the following articles, *viz.*, a suit of clothes for the girl (*chola, lungi* and *phulkári*), a pair of shoes, a plain ring (*chhalla)*, value Re. 1-4-0, some coloured thread (*moli*), 5 rupees in cash, 5 sérs of *gur*, and 5 *paus* of *mehdi* which are given to the girl's father. A formal blessing (*dua khêr*) is prayed for on the betrothal and is sometimes repeated three times. It is not usual to write out a contract of betrothal. Among some of the Musalmán tribes, a Brahman accompanies the bard and barber. Others do without any formal ceremony at all, except that of asking a blessing on the betrothal before the assembled relatives. Among Hindús the boy's father sends his family Brahman to the girl's father to fix a date for the betrothal, and on the date fixed the boy's relatives go to the girl's house where they are sometimes given by the girl's father a rupee and some sugar (*vaddhái*).

Marriage ceremonies.

The following description of a well-to-do Awán's marriage will give some idea of the ceremonies common on such occasions. When the cloth is cut for the trousseau (*palla*) the bridegroom's father sends the bride's father Rs. 5 and gives 3 sérs of *gur* to the menials and 3 sérs of flour and a sér of *gur* to the tailor. Each day thereafter the women sing songs at the bridegroom's house. A few days before the wedding, the bride's father receives the *kup*, *i.e.*, the bridegroom's female relatives with song and music take him Rs. 25, 3 maunds of wheat, 5 sheep, 10 sérs of *ghi* and 15 sérs of *gur* to help towards the wedding feast. On the wedding day all the women of the family fetch a jar (*gharoli*) of water with song and music, and seating the bridegroom on a stool, cover him with a sheet and proceed to bathe him. They throw some pice into a vessel of milk and then pour the milk over his head, the barber and bard sharing

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the pice. The bridegroom's sister or niece seizes his sheet and refuses to let go till he gives her a present. On getting off his seat the bridegroom crushes with his right foot the earthenware lid of a jar (*chúni*) and sits down on a blanket. An unmarried youth is appointed his "best man" (*sabáhla*) and is given an iron weapon with which he protects the bridegroom. The friends then present their subscriptions towards the wedding (*néndar*) which are tested by a goldsmith and written down by a Hindu, both of them being rewarded with a rupee for their services. The wedding procession (*janj*) is then formed and proceeds from the bridegroom's house to the bride's, where it is received by the women with songs of derision and abuse. A sweeper (*chuhra*) shuts the door against them and refuses to open till bribed with a rupee or two. The wedding party then go inside and are feasted, the bridegroom first, and he is expected to give Rs. 5 or Rs. 10 to the bride's bard and barber who bring him the good things. Then the bride's female relatives come out and take the bridegroom and his party inside. There they play a game called *beri ghori*, in which the women make fun of the bridegroom. The menials attached to the bride's family demand their perquisites from the bridegroom's father. Then the *nikah* ceremony is performed according to the Muhammadan law, and this generally takes place in the early morning. The reader of the *nikah* is given a rupee and the relatives regaled on sesamum and sugar. The bride's father then makes a display of the articles given by him in dower (*dáj*) to his daughter, and a bard-musician (*mirási*) describes them in a loud voice (*hokána*). The bridegroom, clad in fine clothes, goes to pay his respects to his mother-in-law and gives her Rs. 5, while she gives him a gold ring. The bride's clothes are formally changed, the studs (*bunde*) are taken out of her ears, and ear-rings put in (*váli*), and the front plaits (*chond*) of her hair, which mark the virgin, are unplaited and her hair put up in the rolls which mark the married woman. This ceremony, called *kapre vattáune*, is the public sign of the marriage ceremony having been completed. The wedding procession, now including the bride, returns to the bridegroom's house, where she seizes hold of the door and will not go in till her mother-in-law gives her a cow or buffalo. A small child is then placed in her lap, and she gives it some sugar. She stays there for seven days (*sat bhora*) and then returns to her parents' house, where she remains till she reaches the age of puberty, when again her husband goes in procession (*behda*) to fetch her home for good.

Among other Musalmán tribes the marriage customs are much the same, though of course the sums expended vary with the means of the parties. They are usually very extravagant and often a marriage plunges the bridegroom's father into hopeless debt. In 1895, an endeavour was made to reduce the

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expenditure on marriage ceremonies, and representatives of all classes bound themselves to keep within certain limits in the expenditure they would incur. Among the customs they agreed to discourage were those of feasting all and sundry, employing *mirásins* to sing and prostitutes to dance, having fireworks, throwing money broad-cast over the bride's palanquin (*sot*), and distributing largesse to the poor (*vára*).

Other domestic ceremonies.

When a child is born in a Musalmán family, the Mullah is sent for to utter the call to prayer (*báng*) into its ear. After a few days the child's hair is cut and a name given him, and presents are given to the midwife, Mullah, barber and other menials. A male child is circumcised (*sunta*) before he is twelve years old, and on that occasion also clothes are distributed to the relatives, and *gur* among the people of the village.

At funerals among the Musalmáns the services prescribed in the Korán are followed. The grave is dug with a recess (*sámi*) along the western side, in which the body is placed with its face towards Makka and the feet towards the south. Bricks or stones are then placed leaning over the corpse so that no earth may rest on it. Before the burial the Mullah recites the burial service (*janáza*), accompanied by the mourners, and after the burial alms are given to the poor. The Mullah gets a copy of the Korán and a rupee or two; he is also feasted, as well as the relatives and friends. On the third day after the funeral the relatives read the *kul* and distribute food to those who come to condole with them.

Religions.

As regards the main religions, the statistics are unusually clear in this district. There can be no doubt as to whether a man is a Musalmán or not, for if so, he will be circumcised, will repeat the Kalima, worship in a mosque and pray towards Makka. There is more doubt as to whether a man has rightly classed himself as a Sikh, and the Sikhs in this district, who number 9,777, may be included for purposes of general comparison among the Hindús. The number of persons who have been included in the Hindu total, because not distinctly non-Hindús, is only 4,574, or less than one per cent. of the total population. Of these 51 are Vedak Aryas, and are properly a sect of Hindús, and the remainder are all impure castes —Chuhrás 3,013, Lál Begi, 1,048, Bála Sháhi 162 and Sánsi 300. It will be interesting to have similar figures for these low-caste religions at a future census, for probably it will be found that they are rapidly disappearing under a process of conversion, chiefly to the Musalmán religion. So long as a low-caste man remains non-Musalmán, he cannot possibly rise in the social scale, but so soon as he undergoes circumcision and repeats the Kalima, he takes his place among the followers of the Prophet on equal terms so far as religion goes, and although he continues to be looked down upon, his degraded position is no longer religious but social only; and he has the influence of a

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common religious feeling and of the principles of equality inculcated by the sacred books of the religion he has espoused to help him to rise in the social scale. The temptation to a man of these impure castes to become a Musalmán is therefore great, and as there is a growing zeal for proselytising among the Muhammadan Mullahs, it is probable that at each succeeding census fewer and fewer men will be found to return themselves as believers in Lál Beg or Bála Sháh, or as Chúhra or Sánsi by religion.

The proportions per cent. of total population returned as belonging to the chief religions at successive censuses is as follows :—

Census of	Percentage of total population returned as				Total.
	Hindu.	Sikh.	Musalmán.	Others.	
1855	17·2	...	82·8	...	100
1868	14·5	0·9	82·8	1·8	100
1881	14·0	1·1	84·9	...	100
1891	13·4	2·0	84·6	...	100

As regards classification the "others" of 1868 have been now included among "Hindús," and it is probable that many of those now returned as Sikh were formerly classed as Hindús, for the distinction between Hindu and Sikh is by no means clear. The important point to notice is that the Musalmáns who increased more rapidly than did the Hindús and Sikhs between 1868 and 1881 are now increasing practically at the same ratio, *i.e.*, neither religion is gaining any advantage over the others in point of numbers. As regards tahsíls the percentage of Musalmáns on total population is for Bhera 84·3, Shahpur 81·9, and Khusháb 87·6. The two cis-Jhelam tahsíls have more trade and more towns and large villages than Khusháb has, and therefore more of the Hindús and Sikhs; for they being chiefly traders, shop-keepers and money-lenders congregate in the towns, where they form 40 per cent. of the total population, and in the larger villages; many of the smaller villages having no Hindu residents at all, or only one or two petty shop-keepers belonging to that religion.

Hindu sects.

The total number of persons classed as Hindús is 66,065, or 13 per cent. of the total population, but of these 4,523 belong to aboriginal or low caste religions not properly Hindús, and the number of true Hindús, including Vedak Aryás, is 61,542, or 12 per cent. of the total population. Of these 32,551 are Arorás,

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Hindu sects.

1,713 are Bhátia Khatrís, 15,430 Khatrís, 2,676 Sunárs, 5,420 Brahmans and 401 Mohiál Brahmans. So that practically the whole of the Hindús of this district consist of these trading, shop-keeping and money-lending tribes and their spiritual guides. Of these 61,542 Hindús, 16,232, or 26 per cent., are returned as belonging to no sect, and of the remainder the chief sects according to number are as follows :—

Sect.	Number of persons.	Percentage of total Hindús.
Vaishnau	23,418	38
Nának Panthi	12,539	20
Shiv Upásak	3,043	5
Devi Upásak	1,157	2

The other sects are comparatively small in numbers.

The Vaishnau Hindús.

The Vaishnaus, Vaishnos, Vishn Upásaks, or worshippers of Vishn take their name from the god Vishnu, the preserver of the universe, who is of all the gods of the Hindu Pantheon by far the most worshipped in this district, whether in his own name, or in that of one of his incarnations. His worshippers may be considered as the orthodox Hindús of this part of the country, and probably most of those who returned themselves as of no sect at all are really worshippers of Vishnu. The holy places of the Vaishnaus are those of the great body of Hindús throughout India, *viz.*, Jagannáth, Dwárkanáth, Bindrában, Mathra, Gaya, the Ganges, Hardwár, Rámeshar, Pryág and Káshi. Their sacred books are the four Vedas, the Vishn Purán, the Ramáyan, Mahabhárat, Bhagwat Gíta. The Vaishnaus worship in temples the stone image of Vishnu in human shape (many of them also worshipping images of Shiv and Thákur), and the strict among them eat only food cooked by themselves, abstain from eating flesh, onions and garlic or drinking spirits, and revere the Brahman and the cow, but many Vaishnaus in this district are by no means strict in such matters. They wear the sacred thread (*janju*) and scalp-lock (*bodi*), marry by the form of walking round the sacred fire, and burn their dead, throwing the ashes into a river, and sending a small portion of them to be thrown into the Ganges. The Vaishnaus are chiefly Arorás, Khatrís and Brahmans, and are mostly found in the Shahpur and Khusháb tahsíls. The sect is said to be decreasing in numbers and importance.

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The Hindu and Sikh Nának Panthís.

Of the Hindús 12,539, or 20 per cent., and of the Sikhs 9,016, or 92 per cent., have returned themselves as belonging to the Nának Panthi sect, *i.e.*, as followers of Bába Nának, the first Sikh Guru. (With these may be taken the 405 returned as Hindu Sikhs). There is no clear distinction between these two classes, nor indeed is the distinction between Nának Panthi Hindús and orthodox Hindús at all clear. The fact is that the Arorás and Khatrís of this neighbourhood are as a rule very lax in their religious ceremonies and doctrines and have been very much influenced by the liberal teachings of Guru Nának and his followers. Those who are most under the influence of the Brahmans and most particular about carrying out the ceremonial observances of the Puráns, call themselves Vaishnau Hindús. Those who have been most influenced by the teaching of the Sikh Gurús and of their sacred book the Granth, and especially those who have adopted the Sikh religion as taught by Guru Gobind Singh, call themselves Nának Panthís or pure Sikhs. But these latter are few in number. There are few men who maintain all the outward forms and rules of conduct of the recognised Sikh religion and who can be considered true Sikhs of that type. But many keep the hair unshorn, abstain from tobacco, do not worship idols or revere Brahmans to any great extent and follow the teachings of the Granth. These also call themselves Nának Panthi Sikhs. Others again while they revere the Granth yet revere Brahmans also, worship idols now and then, do not abstain from tobacco and shave their heads. Some of these call themselves Nának Panthi Sikhs and others Nának Panthi Hindús, so that there is no clear line of distinction between them. Thus Nának Panthi in this district means little more than a lax Hindu. Sikhism of this type is said to be spreading at the cost of orthodox Hinduism, and it is probable that the spread of education, commerce and knowledge are tending to loosen the bonds of caste and encourage a laxity of opinion and of ceremonial observance such as was taught by the Guru Nának.

The Nirankári Sikhs.

These purest Sikhs, so-called from their name for God (*Nirankár*, the "bodiless" or "spirit"), are few in numbers (58) and are almost all found in Bhera tahsíl. They are the followers of Bhái Diyál and were taught by him to worship God as a spirit only, to avoid the worship of idols, to make no offerings to idols, Brahmans or the dead, and to abstain strictly from flesh and wine. Their sacred book is the Granth, and besides the usual Sikh places of pilgrimage they look upon Ráwalpindi as their head-quarters, as there Bhái Diyál built a sort of church (*darbár*) as a meeting place and shrine for the Granth. They are said to be scrupulous in adhering to the truth and to abstain from mourning on the death of any relative which they make rather an occasion for mutual rejoicing. The sect is said to be on the decrease.

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The Sewa Panthís.

The Sewa Panthís (258 in number, chiefly found in Shahpur), are the followers of Sewa Rám, a disciple of Kanhaiya Lál, one of the personal followers of the Sikh Guru Teg Bahádur. Kanhaiya Lál is said to have distinguished himself by personal service (*sewa*), giving water to both parties of combatants in the wars of Gobind Singh, and his followers specially devote themselves to attendance on travellers. They follow the Granth and have the same places of pilgrimage as the Nának Panthís. They abstain from meat, wine and tobacco. They are chiefly Arorás and Khatrís and their usual occupation is making ropes from the *sar* grass (*múnj*). They are found chiefly in the Jhang and Shahpur districts, but the sect is decreasing in numbers.

The Sanátan Dharm sect.

The Sanátan Dharm sect (568), almost all in the Shahpur tahsíl, are apparently the very orthodox Hindús who have returned themselves as followers of the "ancient religion" as opposed to the Arya reformers.

The Devi Upásaks.

The Devi Upásaks (1,157, chiefly in the Shahpur and Khusháb tahsíls), or worshippers of the goddess Devi, are chiefly Sunárs, Khatrís, Jogís, Sanyásís, &c. Their sacred books are the Devi Purán, a part of the Márkanda Purán, Chandi Páth and the Purán Sahasarnám, and their places of pilgrimage Jowálamukhi in Kángra, the Bindhya Hills, Káli Devi near Calcutta, Vaishno Deví in Kashmír. It is said that the Emperor Akbar endeavoured to extinguish the ever-burning fire of Devi at Jowálamukhi, but finding his efforts unavailing took off his shoes and begged the goddess's pardon. The worshippers of Devi are divided into two sects—(1) the Vaishno Devi who abstain from flesh and wine, and (2) the Káli worshippers who do not. They worship the image of Devi in temples, revere Gaur Brahmans and pay special attention to sacrifices by fire (*hom*), keep fast every fortnight and on the Monday break their fast by eating food cooked on the Sunday night and, lighting a flame, worship Devi. They especially keep a fast (*Ashtami*) half-yearly in Asauj and Chait, at the Asauj fast on the day of the new moon after the completion of the annual commemoration of the dead (*sráddh*), they sow barley, water it and keep a lamp lighted by it, and then on the eighth day cut it and light a sacrificial fire (*hom*), breaking their fast next day. This annual fast is called the *naurátara*, and this and the other half-yearly fast are the special days of pilgrimage, when the worshippers gather at the holy places, sing hymns and make their offerings. The sect is said to be on the decrease.

The Shiv Upásaks.

The Shiv Upásaks (3,043, found in all three tahsíls) are the worshippers of the god Shiv, and are also called Shivi or Shiv Panthi. They are chiefly Khatrís and Brahmans, and worship the god Shiv under the form of a stone pillar or *ling* in the pillar-like temple built for it, called *shivála*, by offering water, flowers and leaves, ringing bells and singing hymns

The Shiv Upásaks.

They use rosaries (*mála*) of the fruit called *rudrásh*. They eat flesh and drink spirits. Their sacred books are the Shiv Purán and Uttam Purán, and their most sacred place is Benáras (Kási). Worshippers of Shiv are said to obtain salvation and freedom from the effects of their sins by dying there on the banks of the holy Ganges which is said to flow from Shiv's matted locks.

The Sanyásís.

The Sanyásís (146, found chiefly in Bhera tahsíl) also especially worship Shiv. They are a sect of devotees recruited from Khatrís, Brahmans, &c. They do not marry, but few of them abstain from flesh and spirits. They do not wear the sacred thread or scalp-lock, some wearing the hair long and some shaving the head entirely. They do not burn their dead but bury them or throw them into a river that they may be of use to living creatures. They gather in great numbers at the *kumbh melás*, held every eleven years on the banks of the sacred rivers. They are said to have greatly multiplied in the time of Shankar Acháraj who re-established the old religion, but to be now decreasing in number.

The Jogís.

The Jogís (246, chiefly in Bhera tahsíl) are another body of religious devotees who especially worship Shiv, Bhairo and Devi. The Jogís of this neighbourhood derive their origin from Guru Gorakhnáth, said to have lived 1800 years ago, whose chief monastery is now at Tilla in the Jhelum district, an important off-shoot being perched on the top of the isolated Kirána hill in Jhang, which is said to have been carried there from the Tilla hill by one of Gorakhnáth's disciples. The Jogís do not marry, but are recruited from Khatrís, Arorás and Brahmans, one common mode being that a childless man promises that if the Jogi can procure him male children he will give him one as a disciple. They do not abstain from flesh and spirits, do not wear the sacred thread and scalp-lock, but wear ropes of black wool, and many of them (hence called *kanphate*) wear in their ears large rings of coarse glass or wood ; those who do not, are called Augar. They bury their dead in a sitting position. Their sacred books are the Veds, the Bhagawad Gíta, &c. The sect is said to be decreasing. The monastery of Koh Kirána received large grants of land revenue from the Sikhs in this district, part of which were confirmed in perpetuity by the British Government.

The Bairágís.

The Bairágís (260) whose name implies that they have given up the cares and pleasures of the world, are a sect of devotees who do not marry but are recruited from all Hindu castes. In this district, they usually belong to one of two orders, the Rámanandi and the Nímanandi. Both orders burn their dead, abstain from flesh and spirits, and altogether follow the orthodox Hindu religion more closely than the Jogís. The Rámanandís worship Rámchandr, are followers of Rámanand, study the Ramáyan, consider Ajodhya and Rámnáth as sacred places of pilgrimage, while the Nímanandís worship Krishn,

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The Bairágis.

Rádha and Baldeo, are followers of Nímanand, study the books about Krishn, and look upon Mathra, Bindraban and Dwárkanáth as sacred places. They are said to go on pilgrimage to Dwárkanáth, and there have the impression of the metal footmarks of Krishn stamped red-hot on their arms as a means of securing salvation from their sins. Both sects hold a great feast on the death of a fellow devotee and also on the Rámnammi at the end of Chait, the incarnation day of Rámchandr, and on the eighth of Bhádon, the incarnation day of Krishn.

The Gosáíns.

The Gosáíns (259) are another sect of devotees who do not as a rule marry but are recruited from all castes of Hindús. They are generally Vaishnaus and follow the usual tenets of that sect, have the same places of pilgrimage and the same sacred books. They often act something like priests to their disciples, initiating them by putting on the sacred thread, at the same time breathing into their ear the salvation-giving text called Gurmantr. They often give names to children and receive offerings, from their disciples, especially at marriages. Some of them worship Shiv and wear his distinctive mark (*tilak*) on their foreheads. They are not increasing in numbers.

The Aryás.

The Aryás (215) with whom the Vedak Aryás (51) should be included as being the same sect, are found only in the large towns, where they have established small societies. The founder of the sect was Dayanand Surasti of Guzarát who within the last twenty-five years endeavoured to restore the primitive simplicity of the Hindu religion and to strip it of the superstitious beliefs and ceremonies with which it has become encrusted. The sect comprises all castes of Hindús, but is chiefly composed of educated men, many of whom have some knowledge of English or Sanskrit. They acknowledge the authority of no sacred book except the Veds and especially deny the authority of the Puráns, they hold that no reverence should be shown to Brahmans and that there are no sacred places of pilgrimage, and forbid idol worship and offerings to the dead, holding that there is one true God who is a spirit and should be worshipped in spirit only. Their importance is much greater than their mere numbers would give, for they are mostly educated men, many of them in good positions, and as a rule somewhat aggressive in their endeavours to convert their fellows. The progress of the sect is said to have suffered a blow from the death of its founder, but they are probably still slowly increasing in numbers, and affecting the whole tone of religious thought among the educated Hindús. In the towns they are establishing meeting-houses and schools of their own, which have a considerable effect in keeping them together as a body and spreading their tenets. Like all reformers they have made themselves somewhat obnoxious to the orthodox.

The Jinda Kaliyán ke Sewak.

The Jinda Kaliyán ke Sewak (77) are the followers of Jinda, a *fakir*, and Kaliyán, a Brahman, who were great

friends, living at Masan, a village in the Jhang district, some 200 years ago, and are said to have been honoured by Gurú Gobind Singh. They are chiefly Arorás and Khatrís and seem to be a sect of ordinary Hindús. They make a pilgrimage to the tombs of Jinda and Kaliyán at Masan at the Dasahra.

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The Jinda Kaliyán ke Sewak.

The Dhírmalái.

The Dhírmalái (266, chiefly in Shahpur tahsíl) are a sect of Nánakpanthís, followers of Dhírmal, said to have been a *fakír* in the days of Guru Hargobind. There seems little practical difference between them and other Nánakpanthís. They are mostly Arorás; the sect is found chiefly in Shahpur and is decreasing in importance.

The Rámdási.

The Rámdási (818 in all three tahsíls) are also a sect of Nánakpanthís, closely connected with the Dhirmalais, Dhírmal and Rám Dás having belonged to the same family. The large village of Chak Rámdás belongs to Khatrís of this family, who are revered as Bháís by a large following, chiefly of Khatrís and Arorás. Their tenets, &c., are the same as those of the Nánakpanthís.

The Dádupanthís.

The Dádupanthís (80, chiefly in Bhera tahsíl) are a sect of Bairágís, followers of Dádúji, who was himself a disciple of Rámanand and a friend of Dára Shikoh, Shahzáda, and their tenets, &c., are much the same as those of the Rámanandi Bairágís. They have a special sacred tract, called Dádu Bilás. They are chiefly Brahmans, Khatrís and Arorás, and are decreasing. They are said to be most numerous towards Delhi, Jaipur and Jodhpur.

The Láljís.

The Láljís (84) are also a sort of Bairágís, followers of Lálji, who lived at Dhyánpur on the Rávi in Gurdáspur district, which is still the head-quarters of the sect. Their tenets are much the same as the Vaishnav Bairágís. They are most numerous towards Gurdáspur.

The Diál Bháwanpanthís.

The Diál Bháwanpanthís (62) are a sect of Vaishnav Hindús, followers of Diál Bháwan, a cloth-seller of Girot in the Khusháb tahsíl, whose attention was turned to religion by an example of second sight (*ilhám*) by a Patháni with whom he was staying. The head-quarters of the sect are at the Rámsar tank at Girot where a great festival takes place on Baisákhi every year. His followers are chiefly Arorás and Khatrís of Shahpur and the surrounding districts, and their tenets, &c., are those of Vaishnav Hindús. They are initiated at the Rámsar tank where they are taught special prayers and have their heads shaved. Some wear the sacred thread, others do not.

The Rámchandr ke Sewak.

The Rámchandr ke Sewak (75), are Vaishnav Hindús, who specially worship Rámchandr and his idol.

The Krishnís.

The Krishnís (121) are Vaishnaus, who specially worship the idol of Krishn.

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The Múla Santís.

The Múla Santís (107) are Vaishnav Hindús, who follow Múla Sant, a Gaur Brahman of Sulimán in the Chiníot tahsíl. He is said to have lived some 400 years ago and to have spent 12 years worshipping in a hole he had dug. His followers are chiefly Arorás and make pilgrimage to his tomb at Sulimán. Their tenets, &c., are Vaishnav. They are chiefly found in Jhang, Shahpur and Gujránwála.

Musalmáns.

Of the whole population of the district 85 per cent. are Musalmáns, and it may be said that except the money-lending and trading classes (Khatri, Arora, Sunár) and the Brahmans, the whole population profess Islám. Of the Musalmáns again 97 per cent. call themselves Sunnís, but probably the great mass of them do not know the difference between Sunni and Shiáh. All Musalmán males are circumcised, repeat the Kalima, pray in mosques according to the Muhammadan formula with their faces towards Mecca, marry by *nikáh* and bury their dead, and all look upon Mecca and Madína as holy places of pilgrimage, though very few in this district have actually seen them. The great mass of the agricultural and menial classes, except in the Salt range, are very lax in their observances, seldom go through the form of saying prayers, and are ignorant of the tenets and principles of the religion they profess. The Awáns as a rule are much stricter than their neighbours, especially in keeping the fast of Ramzán and in saying their prayers at the five prescribed times, *viz., namázvela, peshi, digar, namásha* and *khuftán*.

The Shiáhs.

Bhera	1,495
Shahpur	4,260
Khusháb	3,825
Total District	9,580

The Shiáhs, who form only 2 per cent. of the Musalmáns in this district, are chiefly found in the neighbourhood of Shahpur, Sáhiwál and Girot. They are mostly Sayads, Kuraishís and Biloch. Their tenets are those described in Section 283 of Mr. Ibbetson's Census Report, and the chief difference between them and the Sunnís seems to be that they consider Karbala a sacred place as well as Mecca and Madína, add to the Kalima a clause "Ali Wali-Ullah" (Ali is the Vicegerent of God), keep their hands at their sides during prayer instead of crossing them in front like the Sunnís, say "God is Great" five times instead of four at a funeral, and carry out the *táziás* with lamentation during the first ten days of the Muharram.

Religion of menials and Jangal tribes.

The Chuhrás (3,013), Lál Begís (1,048), and Bála Sháhís (162) are probably all Chuhra by caste. They together make up 12 per cent. of the Chuhra caste. The great mass of the Chuhrás in this district belong to the Musalmán religion, are called Musallís, and do not eat animals that have died a natural

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death. These Musalmán Chuhrás are treated as true Musalmáns by the peasant population who do not refuse to eat food or drink water from their hands. But a considerable number of the caste have not been circumcised, and do eat carrion. They are still called Chuhrá, and have their own primitive religion, which consists in making simple offerings at a small shrine over which is set a flag consisting of a rag on a pole. They consider Lál Beg and Bála Shah as Gurús and do them honour, many of them describing themselves as belonging to their sects. Lál Beg is said to have lived in the Gujránwála district.

The Sánsís by tribe are 459 in number, and the Sánsís by religion are 300, most of whom have returned themselves as Sháfis from an idea that Imám Sháfi authorised the eating of animals considered abominable by the orthodox Musalmáns. They have a primitive religion of their own, not unlike that of the Chuhrás, but their ideas have been largely affected by the prevalence of Islám.

Mosques, temples and shrines.

Every village has its mosque distinguished by its three pinnacles, sometimes a mere *kachcha* building little better than the mud-built huts of the peasants, but generally more pretentious with at least some carved wood on its front, a slightly raised platform covered with the sweet-scented *khavi* grass, an arrangement for heating water for the ablution before prayers and a wall round the sacred enclosure. In villages of older standing, the mosque is often a masonry building with dome and minarets ornamented with painted scroll-work and some verses of the Kurán. The most imposing mosque in the district is that at Bhera, said to have been built by Sher Shah, King of Delhi, in A. H. 947. In those villages in which several Hindús or Sikhs have settled there may often be seen a small *thákurdwára, shivála,* or *dharmsála,* but it is only in the large towns that these buildings are of any size or importance.

The Musalmán peasantry generally are by no means bigoted or very particular about the forms of their religion. During an outbreak of cholera it was noticed that many men went to prayers in the mosques, who had hardly ever been inside one before and who did not know the proper genuflexions to make. A man who is attentive to the prescribed religious ceremonies is known as a *namázi*—a pious man. The number of the pious is however increasing, and the Awáns in particular pay great attention to the prescribed religious services and keep the Ramzán fast strictly.

Each mosque has its Imám or Ulmá, who keeps it in order teaches the village boys to repeat the Kurán by rote and conducts the service at marriages and funerals. Few of them have much learning, or much influence over the people. Greater reverence is shown to holy men or saints (*fakírs* and *pírs*) and

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Mosques, temples and shrines.

to their tombs (*khángáh*), which are frequently to be seen surrounded by trees and brushwood, as no one dares to cut down a tree or even to carry away the fallen wood from a *fakír's* grave; and ploughs and other articles are sometimes left at such a grave for safety, the owner feeling certain that no one would dare to steal in the neighbourhood of a *fakír's* tomb. These tombs are sometimes mere earthen graves, but more often a pile of stones or bricks has been erected, with a wall to enclose the grave. When a villager desires anything strongly he makes a vow (*mannat*) to present something at the tomb of some *fakír*, one of the most common offerings being a rag (*bérak*) tied to a twig of some tree above the tomb. If the prayer was for a child and has been answered, the happy mother hangs up a toy cradle (*paghúra*); if a cow has calved, some milk is presented at the shrine; if a stolen bullock has been recovered, the vow is paid by hanging up a halter. One *khangáh* at Ishar is famous as a place for getting toothache cured. The sufferer comes and throws *kauri* shells down at the grave, and his pain at once ceases and does not return for as many years as he has presented *kaurís*. I once saw a boy come and seat himself formally at a shrine near which I was encamped and on enquiry found that he had come there to be saved from a periodical fit of ague which was due. I gave him some quinine, and the saint did not fail his worshipper that day. At the highest point of the road from the Salt range villages to Shahpur, above Kathwai, is a shrine (not a tomb) devoted to Gorra, the ancestor of all the Awáns of these parts. It is usual for an Awán as he passes this place on his way down into the plains to promise that if his journey is successful he will put up a stone to the genius of the place on his return. The trees around are full of such stones, and as it is not the custom for the unsuccessful to knock down any of the stones, the number of the offerings continues to increase and to prove the efficacy of such vows. It is not only dead saints who can confer favours and perform miracles by their holy powers. The Sayads of Shah Ajmal near Girot have the power of curing the bite of a mad dog. A holy man at Sháhwála near Uttira is known as *vatta bhann* (stone-breaker) because he can crush stones in his hand; he can also fell trees by a wave of his hand. When a saint has by austerity or miraculous power gained a reputation of this sort, it often descends not only to his tomb but to his sons and grandsons, who are revered as Miáns or Pírs though their own character may be far from saintly. Some of these Pírs have a large following who deem it meritorious to make them presents and show them honour, and look upon them in much the same way as the orthodox Hindu looks upon his family Brahman. It is usual for the Pír to make tours among his followers (*muríd*), receive their obeisance, enjoy their hospitality and collect their offerings. Sayads and Kureshís enjoy a similar reputation owing to their descent; and among the Sikhs, similar offerings are made to Bedís and Bháís who come round

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periodically to collect them. Among the most revered Pírs in the district are (1) Pír Sattár Shah, Kureshi, of Pail in the Salt range, a most worthy old man; (2) the representative of the Pírs at the shrine of Khwája Shams-ud-dín at Siál Sharíf, south of Sáhiwál, a branch of the famous shrine at Tausa Sharíf in Dera Ghází Khan; and (3) Pír Bádshah of Bhera who has a large following among the Awáns of the Salt range.

Fairs and pilgrimages.

When a dead saint, Musalmán or Hindu, has attained sufficient fame, it becomes usual for his worshippers to make a pilgrimage to his tomb and present some offering there. Often a particular day is fixed as the most propitious day on which to make the pilgrimage, and on that day a crowd gathers from far and near, both Hindu and Musalmán, booths are erected and a sort of "Holy Fair" carried on, religion being combined with amusement. There are numerous small gatherings of this description at shrines in different parts of the district, but the most important are those given in the following statement:—

Locality where shrine is situated or fair held.	Name of shrine.	Date and duration of fair or gathering.	Approximate attendance.
Shahpur	Shah Shams ...	23rd, 24th and 25th of Chet.	12,000
Girot	Diál Bháwan ...	30th Chet and 1st Baisákh.	8,000
Khusháb	Háfiz Diwán ...	20th Chet	8,000
Shekhpur (adjoins Bhera)	Sultán Ibrahím ...	Two last Sundays in Chet and two first Sundays in Baisákh	6,000
Hazára (on the banks of the Chenáb).	Shah Shahámdi ...	1st Sunday in Baisákh	5,000
Turtipur (6 miles south-west of Bhera).	Pír Adham Sultán ...	13th, 14th and 15th of Sáwan.	5,000
Girot	Muhammad Jamáli	20th Ramzán ...	4,000
Siál Sharíf (south of Sáhiwál).	Khwája Shams-ud-dín.	24th Safar	3,000
Nihang (10 miles south of Sáhiwál).	Panj Pír	1st Mágh	3,000
Pír Sabz (6 miles north of Sáhiwál).	Pír Sabz	2nd Friday of Chet.	2,000
Nabi Shah (6 miles south-west of Bhera).	Shah Shahábal ...	From 15th to 20th Hár	2,000
Bhera	Pír Káyanáth ...	15th Phágan ...	1,300
Dharema (10 miles south-east of Civil Station).	Sultán Habíb ...	From 25th to end of Ramzán.	1,000

The largest gathering is at the Shah Shams fair at Shahpur town at the shrine of the ancestor of the Sayads of Shahpur, where numerous booths are erected and tent-pegging, merry-go-rounds, &c., provide amusement for the holiday-

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Fairs and pilgrimages.

makers. The Hindu fair of Diál Bháwan at Girot is considered an auspicious occasion for a Hindu boy to have his head shaved and to don the sacred thread (*janju*). At the Sultán Ibrahím fair at Shekhpur near Bhera, held on four Sundays in spring, it is the fashion to have oneself bled at the hands of the barbers of Bhera, so that the place becomes like a shambles. This operation, performed at the shrine on these auspicious days, is supposed to protect the patient from all diseases. At a small gathering held in the Muharram at Cháwa in the Bhera tahsíl it is usual for Naushái *fakírs* to have religious verses sung, the effect of which is to throw some of the hearers into a state of religious ecstasy, in which the patient becomes unconscious or raving. He is then suspended by the heels from a tree till he comes to his senses. But such practices are reprobated by the learned as a work of Satan.

For the Hindús Narsingh *phôhár* at the petrifying spring and cascade in the Katha gorge and the temple at Sakesar are places of pilgrimage and small bands of Hindu pilgrims from the East wend their way by these sacred places to others on the Frontier.

Superstitions and omens.

The Shahpur rustics are wonderfully free from superstitions, owing possibly to want of imagination. They have little dread of ghosts or goblins, though some places (*pakki jáh*) have a reputation for being haunted by demons (*jinn*) and some diseases are supposed to be caused by the patients being possessed with a devil. There are, however, lucky and unlucky days. On the 3rd, 8th, 13th, 18th, 23rd and 28th of the lunar month (called *gaddi*) the earth is believed to be asleep and the peasant will not begin to plough, or sink a well, or hold a marriage on one of those days. Tuesday is a lucky day to begin to plough, and Monday to begin to cut the harvest. It is unlucky to sow or to gather in the grain after the 24th day of the lunar month ; and a bride should not go to her father-in-law's on a Sunday. A Musalmán will not lie down with his feet towards Mecca. When a Persian wheel at work utters a sound like a shriek (*kúk*) louder than its usual inharmonious screech, this is considered an omen of ill, and to avert disaster the owner of the well sacrifices a sheep or goat and smears the blood of its neck on the pivots of the well-machinery. It is common to wear as protection against the evil eye (*nazr*) an amulet (*tawít*) inside which is written a charm, such as a verse from the Kurán or a square of figures so arranged as to total up to 15 each way. This is worn on the arm, round the neck or tied to the end of the *pagri*. Bullocks, camels and horses are protected by similar amulets. In the Salt range it is usual to erect a cairn on the spot where a man has been killed, and in some places numerous such cairns of stones mark where villagers were killed in the unsettled times before Mahárája Ranjít Singh's strong hand imposed peace on the land.

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Social and Religious Life.

Language.

Table No. VIII shows the numbers who speak each of the principal languages current in the district separately for each tahsíl and for the whole district. Of the whole population 999 per thousand are returned as speaking Panjábi, against 997 per thousand at last census. Of the remaining one per thousand, the 375 speakers of Hindustání dialects are probably chiefly officials and their descendants, Púrbya *syces* and gardeners, table-servants, &c.—the number has fallen off from 708 at last census, but that may be a matter of classification; the 261 Pashtu speakers are chiefly Pathán coolies and merchants only temporarily resident in the district; the 7 Gujrátí speakers are probably Pársi merchants; the 13 Tamil speakers domestic servants; the 19 Fársi speakers attendants of an official of Persian extraction; and the 53 English speakers (against 27 at last census) officials and their families. The Panjábi spoken in this district belongs to the group of dialects which has been aptly named Western Panjábi, and of which a grammar is being compiled by the Rev. Mr. Bomford and a dictionary by the Rev. Dr. Juke. During settlement a collection of verses and proverbs current in the district was made which, it is hoped, will soon be separately published with a grammar and glossary. There are numerous sub-dialects in the district which may be arranged in two groups: (1) the dialects of the plains, which are closely allied to those of Jhang and Mooltan; and (2) the Salt range dialect, which belongs to the group spoken on the plateau of the North Punjab. Both groups have the future in *s*, the passive in *í*, make frequent use of pronominal suffixes, and have such forms as *assi* (we), *itthe* (here), which are characteristic of Panjábi generally; but while the dialects of the plains have the genitive postposition in *dá*, the dative in *nú* and the present participal ending in *dá*, the corresponding terminations in the Salt Range dialect are *ná*, *áh* and *ná*, and there are many other marked differences which cannot be detailed here. The dialects throughout the district, however, shade off imperceptibly into one another, and every resident of the district is, so far as dialect goes, easily intelligible to every other. Although the district boundary approaches near the Indus and there are a few villages of Patháns in the north-west corner, Pashtu is nowhere the mother-tongue of the people.

Education.

Table No. XIII gives statistics of education as ascertained at the census of 1891 for each religion and for the total population of each tahsíl. Statistics regarding the attendance at Government and Aided Schools will be found in Table No. XXXVII, and a brief account of these institutions will be found in Chapter V.

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Education of males.

The figures for education of males compare as follows :—

Year of Census.	Actual number of males.			Number per 10,000 males.		
	Learning.	Literate.	Total learning and literate.	Learning.	Literate.	Total learning and literate.
1868	...	...	5,089	...	...	260
1881	3,562	10,588	14,150	160	477	637
1891	4,528	16,605	21,133	175	643	818

Although the figures are not very trustworthy, and it is probable that notwithstanding the instructions, some persons have been entered as literate who can hardly be said to be able to read and write, the error was probably much the same at last census, and the figures afford a trustworthy basis for comparison and show a fairly satisfactory progress. Since 1881 the proportion of males able or learning to read and write has risen from 6 to 8 per cent. of the total male population, or, in other words, while the total increase of population is 17 per cent. the number of learning and literate males has risen by nearly 50 per cent. The nature of education depends upon the class of school at which it was acquired. There are, especially in the villages, a large number of petty indigenous schools, where the education given is of a very elementary character. At the mosque schools the boys are taught little more than to repeat the Korán by rote and at the *dharmsála* schools only a little reading and writing, generally in the Gurmukhi character. Ten of these schools with 363 scholars have now been brought under the grant-in-aid system and the nature of the instruction is improving. The number of schools managed by the Local Boards under the rules of the Education Department and the number of boys attending them are steadily increasing. In 1881 there were 35 Boys' Schools under the Department's rules with 2,111 pupils; in 1896 there were 49 such schools with 2,967 pupils, and there is a marked improvement in the quality of the education afforded by them. So that altogether the advance made in education in recent years is really greater than shown by the figures; and the progess made since 1868 is really very marked.

Turning now to the age figures we find the proportions as follows :—

Age period.	Number of males.			Number per thousand males.		
	Learning.	Literate.	Learning and literate.	Learning.	Literate.	Learning and literate.
0 to 14	4,413	1,074	5,487	40	10	50
15 to 24	451	4,240	4,691	10	96	106
25 and over	66	11,297	11,363	...	109	109

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Education of males.

As might be expected, the learners are found chiefly among the boys under fifteen, and only one per cent. of those between 15 and 24 continue to attend school. There is one curious result of the figures. If, as I have shown reason to believe, education is spreading rapidly, one would expect that the proportion of learners and learned among the younger generation from 15 to 24 would be much higher than among their seniors, but the proportion is actually lower (10·6 as compared with 10·9 per cent.). It follows that either the belief or the figure is wrong, or that the literate classes are considerably longer-lived than the illiterate.

Education by religions.

Taking the figures by religions the proportions are as follows (counting learning and literate together) :—

Religion.	Total number of learning and literate.		Proportion to total number of males per thousand.	
	1881.	1891.	1881.	1891.
Hindu	9,039	12,860	298	377
Sikh	745	2,389	286	463
Musalmán	4,345	5,845	23	27

These figures bring out strongly the great backwardness of the Musalmán population in the matter of education as compared with the Hindús and Sikhs. The increase since last census in the proportion of total males educated is largest for Sikhs, next for Hindús, and least of all for Musalmáns ; and now among Hindús one male out of every three is educated. Among Sikhs almost half the male population have some education, but among Musalmáns only about one in forty can read and write. Many of the Hindús and Sikhs can do little more than keep their account books in a Hindi character, while the Musalmáns generally use the Arabic character. The Musalmán Khoja and Pirácha traders however mostly keep their accounts in Hindi. As the Hindús and Sikhs largely patronize the State schools, and as a rule learn the Arabic character there, it is probably gaining ground over the indigenous Hindi, which is seldom used for anything but accounts. Comparatively few even of the Hindús and Sikhs can read or write in the Nágri or Gurmukhi character.

Education by castes.

When the figures are compared by castes, at the top of the list come the Mohiál Brahmans whose occupation is chiefly service in the army, offices, &c., then come the Hindu trading castes of Khatri and Arora, and near them the Bhátia Khatrís. The Musalmán Ulama or mosque-teachers and the Hindu Brahmans come next, then the Musalmán trading caste of

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Social and Religious Life.

Education by castes.

Khoja. At the bottom come the Musalmán Rájpút and Jat agriculturists, and the only menial castes which appear on the list at all are the Mirási (bard-musicians) and the Juláha (weavers), who, like weavers in other countries, are given to discussion and argument and more ready to accept education than the other menial castes.

Knowledge of English.

The number of males knowing English is 301, including 26 Christians and a Pársi. Of the other religions the Hindús (181) and Sikhs (23) have made more advance in English than the Musalmáns (70) ; and the castes which have taken most to English are the Khatrís (93), Arorás (59), Brahmans and Mohiáls (35), Bhátiás (7), Sheikhs (16), Sayads (7), Ulama (7), Patháns (5), and Rájpúts (4). There has undoubtedly been a considerable increase in the knowledge of English in the last ten years. There are now four English schools against one in 1881, and the number of boys learning English is markedly on the increase.

Education of females.

Only three per thousand of the females in the district are returned as learning or literate ; at last census the proportion was only one per thousand. The number of learners has increased from 97 to 232 and of literate females from 130 to 475. In 1881 there was only one Board Female School. Now there are ten female schools in the district with 454 scholars, but the instruction given is very elementary. Rái Sáhib Diwán Chand's female school at Shahpur is one of the best of its class in the Punjab. The numbers returned by religions are 205 Hindu, 121 Sikh, 349 Musalmán, 31 Christian, and one Pársi, and the chief castes having educated females are Arora (200), Awán (11), Biloch (13), Brahman (9), Khatri (29), Khokhar (13), Ját (10), Rájpút (7), Ulama (64) ; but probably very few of these females could read a simple book or write a letter without help.

Literature.

There is almost no indigenous written literature in the district. The only printing press is at Bhera where a vernacular newspaper, the *Dost-i-Hind* (Friend of India) is published weekly in the Arabic character, the circulation being about 500 copies. The character indigenous to the district is the *lande akhar* (tailless letters) character, a sort of short-hand derived from the Nágri ; but this is seldom used except by shopkeepers, who generally keep their accounts in this character, and few of whom can read the accounts kept by their fellows of villages at any distance. Gurmukhi and Nágri are taught in the *dharmsálás* and temples, but to very few. And the character otherwise in universal use, both by Hindus and Musalmáns, is the Arabic character taught in the Government schools. Prose literature is almost unknown, except in the form of the sacred books of the different religions and commentaries thereon, and practically the only form of indigenous literature is the verses composed by local bards (*mirási*) and sung or rather recited by

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Social and Religious Life.

Literature.

them on festive occasions. These are of various kinds, such as the *sarwár*, a historical poem; the *jass*, or panegyric; the *pôhri* or epic; the *sitth* or satire; the *marsia* or dirge; the *doha* or *dohra*, rhymed couplets; the *dhcla*, a poem in blank verse, generally of an erotic nature. Specimens of most of these have been collected, and will, it is hoped, be shortly published, along with the proverbs which condense and embody the experience of past generations. The people greatly enjoy listening to the recital of these verses, and are readily moved to laughter by the satires and to tears by the dirges.

Music and dancing.

The villagers are generally fond of music, which is supplied them for the most part by the professional bard-musicians (*mirási*) who travel about to wherever their services are needed and assemble in numbers on occasions of marriage and other rejoicings. In their music drums of various sorts play a prominent part, time well marked being almost more important than tune to the rustic ear. The commonest drum in use is the *dhol*, a barrel-shaped instrument; there is a smaller drum of similar shape (*dholki*); the *daph* shaped like a large tambourine; the *tásha*, a kettledrum with an earthenware frame; the *bhehr* or *naghára*, a very large kettledrum, made by stretching a bullock-skin over an earthen jar, often carried on camels and hence called *shutari*, and the *rabána*, a sort of tambourine. Of these the *daph*, *tásha* and *rabána* are played chiefly by Chúhrás and Musallís, and the *dhol* by Mirásís and Pirháis. Along with these drums are played different sorts of pipes, such as the *sharná*, a pipe with a wide mouth and a reed mouthpiece, or the *bénsri*, a smaller pipe, often played with some melody by belated rustics on their way home from the fields; or stringed instruments such as the *sarangi* or lute. The airs they play are seldom melodious to a European ear, but the learned among them ascribe them to one or other of the 6 *rágs* or 30 *rágnís* of Indian musicians. Most of them are appropriated to certain hours of the day or night and cannot be sung or played nearly so well at other times.

The villagers, especially in the Thal, are fond of looking on at dancing in which many of them are quite ready to join. Almost all their native dances are of one type,—a number of men taking places in a circle round the players, and then moving inwards and outwards with a rhythmic motion of the feet, keeping time with their arms, turning half round and back again, and at the same time slowly circling round the musicians. The music gets faster and faster and the dancers gradually work themselves up until the whirling circle of excited shouting dancers forms a striking picture in the blaze of torches lighting up the scene. The most common dance of this kind is called *ghumbar* or *dhrís*. Another danced in much the same way but to different time is the *bágha* in which the dancer alternately beats with his feet and raises his arms; and a similar circular dance called *sammi* is danced by the women.

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Tribes, Castes and Leading Families.

SECTION C.—TRIBES, CASTES AND LEADING FAMILIES.

General distribution of landowning tribes.

Table No. IX gives the figures for the principal castes and tribes of the district. As regards the landowning tribes, statements showing the number of estates and the areas owned by each, will be found in the assessment reports. Their general distribution may be broadly described as follows:—In the Chenáb valley the land is chiefly owned by the Ránjhás, along side whom are found a few villages of Patháns, Rihâns and Nissuwánas. The Gondals are the dominant tribe of the Bhera Bár, and own also a number of estates on either side of it in the valleys of the Chenáb and Jhelam. West of them in the Jhelam valley come the Bhattís and the Khokhars, the latter of whom occupy much of the land on both sides of the river from Bhera down to the Jhang border, interspersed with cognate tribes, such as the Mekans and Jhammats and with other tribes such as the Biloches and Sayads. In the Thal country the dominant tribe are the Tiwánás, north of whom along the Salt range and within its valleys almost the whole area is owned by the Awáns, a very compact tribe.

Caste.

Among the Hindús, ideas of caste, though they do exist to a certain extent, are not nearly so prominent and have not nearly so great an influence on their daily life as they have among the Hindús of the east of the Province, while among the Musalmáns, although strong social feelings and prejudices exist, they are not of a religious character, and have not to do with semi-religious ideas of purity and impurity, all Musalmáns being considered equal before God; so that it may be said that caste, as a religious institution, does not exist among the Musalmáns. Nor are ideas as to difference of caste from a social point of view so powerful in the Shahpur district as they are among the Musalmáns of the east of the Province, who have been prevented from forgetting their own original caste prejudices by the proximity of larger bodies of Hindús of all castes, in many cases belonging to tribes whose blood-relation with themselves is still remembered.

Tribe.

The population generally is however clearly subdivided into tribes (*kôm* or *zát*) having a common name and generally supposed to be descended from a traditional common ancestor by agnatic descent, *i. e.*, through males only. Some of these tribes are very homogeneous, as, for instance, the Awáns, who number 52,526, or 11 per cent. of the total population. Others again, such as the Khokhars, who are returned as numbering 24,040, or 5 per cent. of the population, are rather a loose congeries of clans than a compact tribe. The tribal division is of some importance in questions of marriage and alienation of property, for although among Musalmáns any marriage which is legal according to Muhammadan law is held valid, it is customary to marry only within the tribe or with certain other tribes who are

considered to be closely allied, and alienation to a non-agnate is much more readily allowed if he be a member of the tribe than if he belong to another tribe.

Clan.

Almost every tribe is again subdivided into clans (*muhi*), or smaller groups of agnates, distinctly recognized as descended through males only from a somewhat remote common ancestor, and usually bearing a common name, exactly similar to the clan name of a Scottish clan and used very much in the same way. For instance, just as Donald, the son of Duncan, of the clan Campbell, would, in a village in which there were many Campbells, be generally known as "Donald, the son of Duncan," but when he went elsewhere, would be described as "Donald Campbell;" so in Shahpur, Jahána, the son of Bakhshú of the Tátrí clan is among Tátrís known as "Jahána Bakshú dá," but to other people as "Jahána Tátrí." The clan is almost more important than the tribe, as the mutual agnatic relationship of men of the same clan is more fully recognized.

Family.

Within the clan comes a still narrower group of agnates which may be called the family *(kabíla)*, also consisting of agnates descended from a common male ancestor, not very remote, and much resembling the family group among European nations, except that the agnatic family group is much more clearly marked off from the relations through females only in the ideas of a Shahpur peasant than is the case in Europe; for instance, a sister's son, though recognised as a near relation, holds a very different position from a brother's son, who is one of the nearest agnates. Indeed all through the system of relationship, relations through females are described by entirely different names from relations through males, and are classed entirely apart from them. The basis of the whole family and tribal system is agnatic relationship, the agnatic family having developed in the course of time into the agnatic clan, and that again into what is, in theory at least, the agnatic tribe.

Tribes of most importance in the district.

The castes and tribes of most importance in point of numbers are shown in the following table, in which they are arranged partly according to occupation and partly according to the place they occupy in the social scale according to the general estimation of the people:—

Tribe.	Prevalent religion.	Prevalent occupation.	Total number.	Percentage of total population.
A.—Dominant Landowning Tribes.				
Biloch	Musalmán	Agriculture	10,583	2
Pathán	Do.	Do.	3,203	1
Rájpút	Do.	Do.	75,308	15
Jat	Do.	Do.	47,126	10
Awán	Do.	Do.	52,526	11
Khokhar	Do.	Do.	24,040	5
Aráin	Do.	Market gardening ...	8,236	2

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Tribes, Castes and Leading Families.

Tribes of most importance in the district.

Tribe.	Prevalent religion.	Prevalent occupation.	Total number.	Percentage of total population.
B.—Priestly Classes.				
Brahman	Hindu	Receipt of offerings.	5,455	1
Sayad	Musalmán	Receipt of offerings and agriculture.	9,506	2
Ulamá	Do.	Mosque service and teaching,	3,141	1
Shekh	Do.	Miscellaneous	6,718	1
C—Mercantile Classes.				
Arora	Hindú and Sikh ...	Money-lending and shopkeeping.	40,829	8
Khatri	Do.	Do.	16,530	3
Khoja	Musalmán ...	Trade	3,426	1
Pirácha	Do.	Do.	598	1
D.—Artisans and Menials.				
Sunár	Hindu and Musalmán	Silversmiths and money-lenders.	4,139	1
Tarkhán	Musalmán	Carpenters	12,568	3
Lohár	Do.	Blacksmiths	6,026	1
Kumhár	Do.	Potters	14,164	3
Juláha	Do.	Weavers	25,888	5
Nái	Do.	Barbers	8,911	2
Teli	Do.	Oilmakers	2,818	1
Máchhi	Do.	Bakers	12,646	3
Qassáb	Do.	Butchers	6,451	1
Dhobi	Do.	Washermen	6,457	1
Mochi	Do.	Leather workers ...	18,263	4
Mirási	Do.	Bard-musicians ...	10,339	2
Chúhra	Do.	Menial labourers ...	35,401	7

Dominant land-owning tribes The Biloch.

The Biloch, who form more than two per cent. of the total population, have increased from 8,865 to 10,583, or by 19 per cent. In this district they are a fairly distinct tribe, and the term is seldom applied to camelmen who are not true Biloch, except perhaps in the Bhera tahsíl, where the tribe owns little land. In this district they are found chiefly in the Shahpur (4,646) and Khusháb tahsíls (3,952). In Shahpur they own 20 estates with an area of 32,540 acres and in Khusháb 15 estates with an area of 29,723 acres. They are found chiefly (1) round Khusháb where before Ranjít Singh's time they held independent sway, and again (2) on both sides of the Jhelam about Sáhiwál which was the seat of another ruling family of this tribe. Its leaders are now Sardár Bahádur Khan of Khusháb and Sardár Muhammad Chirágh Khan of Sáhiwál, both Divisional Darbárís. The Bilochís are only fair agriculturists and some of them are extravagant. They furnish many good cavalry recruits, especially from the village of Jamáli in the Thal. The principal clans are the Jatoi (623), Lashári (761) and Rind (613), but these account for a very small proportion of the whole, and evidently many who at last census returned themselves as belonging to these clans have now given other names. There are 60 headmen of this tribe in the district.

The Patháns.

The Patháns number only 3,203 against 3,076 at last census. Of these the 261 Pashtu-speakers were probably coolies and merchants only temporarily resident in the district.

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Tribes, Castes and Leading Families.

The Patháns.

There are one or two Pathán villages in the Bhera (1,065) and Shahpur tahsíls (516), but the Patháns are chiefly found in the north-west corner of the Khusháb tahsíl (1,616) in which they own two villages of 8,936 acres. Here we are just on the border of the territory occupied by the cis-Indus Patháns of the Bannu district. They are fairly good agriculturists, but somewhat extravagant and hot-tempered. This tribe has 32 headmen.

The Rájpúts and Jats.

The remaining land-owning tribes may almost all be treated of together, as they are of similar character and apparently of similar origin, whatever their traditions to the contrary. A Shahpur peasant when asked his tribe will generally give his local clan-name, such as Jháwari, Mekan, Midh, Kalas. These names are very similar to the clan-names of the Scottish Highlands or to ordinary English surnames, and indeed are in this district sometimes used in much the same way (a usage I have never noticed in the east of the Province); for instance, a witness telling a story will say Jalál Mekan did this, or Nabbu Tárar did that, just as one might speak of Neil Maclean or Peter Jackson. When a man bears the same clan-name as another, it means that they are related to each other through agnates, for only agnates take the clan-name, a daughter's son taking the clan-name of his father not of his mother. This again is the same as in England where (within limits) all the Macleans in a community would be agnates of each other, and all the Jacksons of each other. When a peasant is further asked what great tribe he belongs to, he will, if an ignorant man, be unable to tell; if a man of ordinary intelligence, he will probably say, "We join with the Bhattís" or Khokhars or some other well-known tribe, or he may say "We are originally Chohán Rájpúts." If asked, whether he is a Rájpút or Jat, he will, unless an unusually humble-minded man, say he is a Rájpút. But the distinction is by no means certain, and there are many tribes, some members of which would call themselves Jats, and some Rájpúts, or which some of their neighbours would admit to be Rájpúts while others would call them Jats. There are a few tribes which, whether from their higher pretensions or from their having occupied a more important position than their fellows, are generally admitted in the neighbourhood to be of Rájpút descent, while others do not even claim this honor for themselves. The fact is that the distinction is one of rank, not of descent, and that in this district Rájpút simply means an agriculturist of high rank and Jat means an ordinary agriculturist with no such pretensions. The chief practical distinction between them is that the so-called Rájpút is more particular about the tribes and families with which he will exchange daughters in marriage than the Jat is.

There are other tribes again which call themselves neither Jat nor Rájpút, and yet evidently belong to the same great race

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Tribes, Castes and Leading Families.

The Rájpúts and Jats.

as the others. For instance the Khokhars, who have here been reckoned separately in this census, sometimes claim to be descended from Qutb Shah of Ghazni, and so to be of Arab descent, but many of them return themselves as Rájpút or Jat, and there can be no doubt that they are of the same race as their neighbours. The Awáns again make a still stronger claim to Arab origin, but they too are probably of the same race as the Jats. Another distinction arises in this way. An ordinary Jat attains some fame as a holy man, and hands the saintly character down to his descendants, who are called Pírs or Miyánás. After a generation or two they claim an Arab origin, and as the fancy takes them, call themselves either Sayad or Koreshi; soon their true origin is forgotten and the Arab origin is believed by themselves and generally admitted by their neighbours.

My opinion is that, with few exceptions, all the landowning Musalmán tribes of this district, whether calling themselves Jat, Rájpút, Khokhar, Awán, Sayad or Koreshi are of one Aryan race and were formerly Hindús. Their common dialect, common customs and similarity of physique and character are strong evidence of a community of descent and race. There is, however, great practical importance in recognising the difference of tribe. Men of one clan-name look upon each other as agnates and have a fellow-feeling with each other which affects their daily intercourse. Clans which on both sides admit a common origin are more closely connected with each other than with other clans by the vague feeling of relationship, and are often more ready to intermarry with each other than with other unrelated clans. Members of a tribe which is generally admitted to be of Rájpút origin are more likely to receive respect from their neighbours than a mere Jat. And a man who is generally believed to be a Sayad or Koreshi is sure of some reverence from all true Musalmáns.

The most convenient way of describing the main Musalmán landowning tribes of indigenous origin will be to take them in order of locality beginning at the Chenáb and ending at the Salt range.

The Ránjhás.

Bhera	7,068
Shahpur	231
Khusháb	66
Total District	7,365

In that part of the Chenáb river-valley which is included in this district the principal tribe are the Ránjhás who own there some 50 estates or 79,239 acres, or more than a third of the area of the circle. Their villages are very compact and they are only found in any numbers in the immediately adjoining portion of Gujrát district up the river, or in Gujránwála across the river. Their numbers in this district have only increased since last census from 7,047 to 7,365, or by 4

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The Ránjhás.

per cent. They are a tribe of doubtful rank, many having been returned as Jats and many as Rájpúts at last census. They are on the whole a peaceable and well disposed section of the population, subsisting chiefly by agriculture, which they practise well and carefully. An important subdivision of the clan, called Chúha, owns several villages on the Gujrát border. There are altogether 122 Ránjha headmen, all in the Bhera tahsíl.

The Chadhars.

Bhera	1,730
Shahpur	539
Khusháb	77
Total District	2,346

South of the Ránjhás in the Chenáb valley come the Chadhars, another very similar tribe, also of doubtful rank. Their head-quarters are in the Jhang district down the river. In this district they own 8,483 acres in the Chenáb valley, and elsewhere are chiefly tenants.

The Siprás.

Bhera	913
Shahpur	557
Khusháb	534
Total District	2,004

In the same neighbourhood are three estates owned by the Siprás, another Jhang tribe, who own 5,078 acres in the Chenáb valley here and are chiefly tenants elsewhere in the district.

A small area on the Jhang border is also held by Rihúns and Nissuwáuás, two other tribes chiefly found in Jhang.

The Gondals.

Bhera	19,232
Shahpur	2,034
Khusháb	201
Total District	21,467

The chief tribe of the Bhera Bár are the Gondals, who occupy a fairly respectable place in the social scale and call themselves Rájpúts. They stretch across the whole Doáb in the adjoining portions of the Gujrát and Shahpur districts, from the Chenáb valley to the Jhelum river and across it into the Jhelum district. There are also one or two villages owned by them in the Bhera tahsíl. In Bhera they own 5 villages and 15,178 acres in the Chenáb valley, 30 villages and 111,190 acres in the Bár and 15 estates and 45,411 acres in the Jhelum valley, so that they own more than a fourth of the whole Bhera tahsíl. Their numbers are returned as 10 per cent. above last census, but they must have increased in a much greater proportion than that. Physically they are a fine race, tall, strong and well made, and until recently they were

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The Gondals.

a pastoral people subsisting almost entirely on the produce of their large herds of cattle. Since the introduction of British rule however, they have gradually been taking more and more to agriculture to which they now devote a considerable amount of attention and skill. They are still greatly addicted to cattle theft, which was formerly considered an honourable pursuit, and but few of them have taken service in the army for which they seem well fitted. The Gondals have altogether 187 village headmen.

The Harrals, Laks and Nagyánás.

Harrals—Bhera	1,221
Shahpur	296
Khusháb	35
Total District	1,552

In the Bár, south-west of the Gondals, come the similar cattle-owning, cattle-stealing tribes of Harral and Lak, the former of whom own 10,484 acres in the Bhera Bár and the latter 12,636 acres in both tahsíls, and then the Nagyánás, a holy clan, small in numbers but owning 10,022 acres in the Shahpur Bar.

The Bhattís.

Bhera	6,501
Shahpur	5,695
Khusháb	2,873
Total District	15,069

Turning now to the valley of the Jhelam we find, west of the Gondals all along the river from Miáni to Shahpur, the agricultural population consisting of a number of comparatively small and unimportant clans, some of which class themselves as Bhattís and some as Khokhars. Of these two terms the latter has more significance here and does apparently mean a close connection between the clans calling themselves by that name, but the term Bhattí is very loosely used, and signifies no real connection between different clans. If a Jat in the Jhelam riverain after having mentioned his clan-name is pressed to give a wider tribal name, he will probably, unless he is a Khokhar, say he is a Bhatti, just as a Gondal in the Bár will say he is a Chauhán, and in each case with equal truth. These so-called Bhattís also own a considerable area south of Shahpur, and altogether in the Shahpur tahsíl Bhattís own 27 estates and 31,815 acres. They are fairly industrious peasants but greatly wanting in thrift and deeply in debt as a rule. There are 21 Bhatti headmen in the district.

The Khokhars.

Bhera	6,816
Shahpur	10,830
Khusháb	6,403
Total District	24,049

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The Khokars.

On both sides of the Jhelam, from about Bhera down to the Jhang border and on into Jhang, there are many villages owned by clans calling themselves Khokhar, either as their only designation or as a secondary tribal name in addition to their local clan-name. Although used somewhat vaguely by some clans, it has a more definite meaning than Bhatti, and the Khokhars are here a fairly compact tribe of the ordinary Panjabí Musalmán type, and evidently of indigenous origin, notwithstanding the claim some of them make to be descended from Qutb Shah of Arab blood. The Khokhars own 10 villages and 12,438 acres in the Bhera tahsíl, but are most numerous in the south of the Shahpur tahsíl near the Jhang border. In that tahsíl they and cognate tribes claiming Khokhar descent own 68 estates and 58,571 acres, or 13 per cent. of the total area of the tahsíl excluding State lands. So that the Khokhars may be said to be the principal landowning tribe of the Shahpur tahsil as the Gondals are in Bhera. At last census 16,589 persons were returned as Khokhars, the number now returned is 24,040, an increase of 45 per cent., but evidently some clans have been classed as Khokhars now that were not so classed formerly. The headmen calling themselves Khokhar number 83.

The Mekans and Jhammats.

Mekans—

Bhera	979
Shahpur	4,399
Khusháb	485
Total District	5,863

Among the other Panjábi Musalmán landowning clans of the Jhelam valley are the indigenous clan of Mekans, a compact clan, found chiefly immediately to the east and south of Shahpur. In the Shahpur tahsil they own 29 estates and 49,275 acres, or 11 per cent. of the total appropriated area, and so come little behind the Khokhars in importance as landowners. They were formerly noted for turbulence, but have now settled down quietly to agriculture and are fairly prosperous. Related to them are the Jhammats, another compact local clan, not separately returned, who own 9 villages and 26,553 acres immediately south of Shahpur. They are bad managers and many of them in debt. The Mekans have 43 headmen and the Jhammats 35.

The Joiyás.

Bhera	256
Shahpur	581
Khusháb	1,659
Total District	2,496

In the valley of the Jhelam on the Khusháb side the principal landowning tribes are the Biloch, Khokhar and Bhatti already mentioned The Joiyás hold 8 villages and

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30,260 acres in this tahsíl south of Khusháb. They are quiet, industrious cultivators. There are 14 Joiya headmen.

Bhera	344
Shahpur	290
Khusháb	2,156
Total District	2,790

In the Thal country west of Khusháb by far the most remarkable landowning tribe are the Tiwánás, a fairly compact local tribe, who have by their strong right hand gained for themselves in comparatively recent times an importance out of all proportion to their numbers. Notwithstanding their claims to high Hindu descent and their pedigree reaching back through Noah to Adam, they were until about a century ago an ordinary Panjábi Musalmán tribe inhabiting a few villages at the north of the Thal desert. After a severe struggle with their neighbours, the Awáns, the head of the clan established independent authority over the Thal, and even after the Sikhs under Ranjít Singh brought them under subjection, they found it advisable to employ the Tiwána Chief as their local Governor. On the outbreak of the Second Sikh War the Tiwánás took the British side, and by their bravery and loyalty, both then and in the mutiny, gained great distinction and high reward. They are still much valued as cavalry soldiers, and many of them are serving in the army, which perhaps accounts for the fact that they are almost the only tribe in the district of which there are more females than males resident at the time of the census (1,453 females to 1,337 males). Several of the members of the chief Tiwána family have titles and *jágirs* and seats in Darbár. They have also obtained grants of waste land on the inundation canals from the Jhelam in the Shahpur tahsíl where they hold 6 estates and 17,691 acres, besides the 12 estates and 40,911 acres owned by them in the Khusháb tahsíl. Their number was returned as 3,202 at last census and is now given as 2,790 only, the apparent decrease probably being due to more correct classification. It is not unusual for members of other Thal clans to call themselves Tiwánás, and many of the men enlisted in the army as Tiwánás do not belong to the true Tiwána clan. The Tiwánás include 13 headmen. The other villages in the Thal are owned by various petty clans which are little known and have no claim to Rájpút rank. They are principally shepherds, tall, strong and of primitive ways, ready to migrate with their flocks and herds according to the changes of the season.

The Awáns.

Bhera	4,600
Shahpur	5,990
Khusháb	41,810
Total District	52,526

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The Awáns.

North of the Thal come the very compact tribe of the Awáns, who hold practically the whole of that part of the Salt range which is included in the Shahpur district, and the greater portion of the plain lying at its foot. They own all but one of the Khusháb Salt range villages, and four-fifths of the cultivated area of that circle. They are essentially *the* tribe of the Salt Range in this neighbourhood and extend north and west into the Jhelam and Ráwalpindi districts. A number of them are also scattered as tenants in the villages across the Jhelam, and they own 5 villages and 4,292 acres in the Bhera tahsíl, and 9 villages and 11,742 acres in the Shahpur tahsíl. They are distinctly a peasant tribe, and although they claim to be descended from Alif Shah, known also as Qutab Shah, and through him from Ali, son-in-law of the Prophet, they are so far as language, customs and physique go, an indigenous Panjábi tribe. They are a brave and high-spirited race, but prone to keeping alive old feuds and given to quarrelling, which often leads to riots and ruinous litigation. They are excellent cultivators and display great industry in reclaiming land from the steep hill sides, and maintaining their complicated system of irrigation from the mountain torrents by means of embankments and terraces. Their numbers were returned at last census as 48,485 and now 52,526, an increase of 8 per cent. A considerable number of them have taken service in the Army and Military Police and make good infantry soldiers. There are 133 Awán headmen in the district.

The Janjúás.

Bhera	903
Shahpur	441
Khusháb	1,310
Total District	2,654

North of Khusháb towards the Jhelam border are 3 villages with 13,573 acres owned by the Janjúás, a tribe found chiefly further north in Jhelam and Ráwalpindi. They are admittedly of high rank and claim a Rájpút descent, but are more probably the descendants of the aristocracy among the Awáns, just as the Rájpúts are the aristocracy of the Jats and the Khánzádás of the Meos in Gurgáon.

Their numbers were returned in 1881 as 3,766, but now as only 2,654, probably a result of more careful classification. They make good cavalry soldiers.

Minor land owning tribes.

Of the minor landowning and cultivating tribes the only ones of importance are (1) the Aráíns (8,236 against 8,574 at last census; but probably 1,953 Málís should be included), who are chiefly found in the Jhelam valley and especially near the large towns and villages where they ply their occupation of market-gardening; indeed the term Aráin practically means a market-gardener, and it is probable that many now calling themselves

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Minor landowning tribes.

Aráín or Malyár from their occupation originally belonged to other tribes. They are a quiet, industrious people, the men usually cultivating small plots of land on wells and *jhalárs*, while the women carry the green produce for sale to the neighbouring towns and villages. The high percentage of infirmities among Aráíns is noticeable and may be due to the great use they make of town manure. They own little land but are valued as tenants. (2). There are a few Ahírs (1,027) owning land chiefly in Khusháb and near Sáhiwál. They are ordinary Musalmán peasants like their neighbours. (3) The Dhudís (1,742) are an ordinary peasant tribe owning a little land in the Jhelam valley. (4) The Siáls (2,714) are an offshoot from the great Jhang tribe and own little land in this district, being chiefly found towards the Jhang border. (5) The Mughals (3,160) are probably for the most part indigenous Panjábís who have called themselves by the name of a ruling race, just as others call themselves Rájpút, Sheikh or Sayad. (6) The Tárars (1,394) are an offshoot from the Gujrát tribe of that name and are found chiefly in Bhera tahsíl where they own a little land. (7) The Kambohs (735) are an industrious tribe of some standing in the Jhelam valley where they own some land. Some of them hold good positions in the service of Government.

Priestly classes. The Brahmans.

Bhera	2,712
Shahpur	1,653
Khusháb	1,090
Total District	5,455

The Brahmans are found chiefly in the large towns and villages of the Jhelam valley, where their Hindu clients live. They own very little land in this district and chiefly confine themselves to religious or semi-religious occupations, such as performing ceremonies, casting horoscopes and receiving the offerings of the pious. Few of them have any real knowledge of Sanskrit or more than a smattering of religious lore. Their numbers at last census were given as 5,462, but this may have included the Muhiáls (432) who have now at their own request been returned separately. They are chiefly found in Bhera, are considered to rank high as Brahmans, and are generally called Mahta as a honorific title, but have mostly given up receiving offerings and many of them take service in the army or subordinate civil service.

The Sayads.

Bhera	3,739
Shahpur	3,437
Khusháb	2,330
Total District	9,506

At last census the Sayads were returned as 8,625, so that there is an apparent increase of 10 per cent. A large proportion of these so-called Sayads are probably of indigenous

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The Sayads.

descent and have come to be considered as Sayads because descended from some holy man who handed down his saintly character to his posterity. The Sayad proper is a Pír reverenced and respected by the faithful, who support him by their offerings and sometimes gift to him a portion of their land. But in this district there are several large colonies of landowning Sayads especially near Bhera and round Shahpur, where a Sayad family held semi-independent sway before Ranjít Singh subjugated the country. In the Shahpur tahsíl they hold 21 villages and 19,378 acres. They are unthrifty, bad managers, and for the most part in debt to their Hindu neighbours.

The Ulma.

Bhera	1,357
Shahpur	326
Khusháb	279
Total District ...	3,141

At last census the Ulma were returned as only 754. In fact Ulma is not the name of a tribe or caste. A Musalmán of any tribe if he learns enough Arabic to conduct the services in the mosque and teach the village boys to read the Korán by rote is called an Ulma, but his original tribe is not forgotten, and if his descendants do not continue to act as mosque attendants they will not be known as Ulma but as belonging to their proper tribe. Indeed many Ulma must have been returned under the name of their proper tribe.

The Sheikhs.

Bhera	2,942
Shahpur	1,751
Khusháb	2,025
Total District ...	6,718
At last census ...	7,499

The Sheikhs are a very miscellaneous lot, and it is to be feared that few of those so returned are of true Arab descent. A Panjábi who has attained a reputation for piety and become revered as a Pír transmits an odour of sanctity to his descendants which after a few generations if it does not make them Sayads will probably make them Koreshi Sheikhs, and most of our landowning Koreshis are probably of this origin. Many of them have received gifts of land and taken to agriculture, but make unthrifty managers. They own 7 villages and 6,289 acres in Shahpur tahsíl and 6 villages and some 5,000 acres in Khusháb, chiefly in the Jhelam valley and at Pail in the Salt range. Like the Sayads they are reverenced by their fellow Musalmáns and some of them accept offerings from the faithful on their periodical visits. Other Sheikhs again are, as Mr. Ibbetson describes, descendants of converts to Islám from castes neither very high nor very low in the social scale, and are generally found in the towns.

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The Fakírs.

Bhera	... ...	458
Shahpur	... ...	786
Khushâb	... ...	185
	Total ...	1,429

The *fakírs*, who in this district are almost all Musalmáns, also generally assume a religious character and make use of blessings or curses, as the case may be, to expedite the almsgivings of the faithful. They are for the most part simply lazy beggars who find a roving mendicant"s life more to their taste than one of monotonous industry. In some parts of the district they have acquired land by gift, but are rapidly losing it to their more thrifty neighbours.

The Bharáís (813) go about beating drums and begging in the name of Sakhi Sarwar.

Mercantile Classes: The Khojás and Piráchás.

Practically the whole of the trade of the district is in the hands of four castes, the Arorás, Khatrís (including Bhátiás) Khojás and Piráchás, the two former castes Hindu and the two latter Musalmán. The Khojás (3,426 against 1,551 at last census) and the Piráchás (598 against 424) are found chiefly in Bhera, Shahpur and Miáni towns, where they do a considerable amount of trade, chiefly in cotton and grain. Some of them have dealings with Bombay and Karáchi on the one hand and with Persia and Bukhára on the other. In the competition with their Hindu rivals they are handicapped by the prohibition of interest by their religion, but manage to hold their own. They own some land chiefly round Bhera.

The Khatrís and

The Khatrís and Arorás between them make up three-fourths of the total Hindu and Sikh population of the district. More than a fourth of them live in the towns and most of the remainder in the large villages, where they alone are the traders, shopkeepers and bankers of the community. They are a thrifty and intelligent body of men, much more patient and far seeing than the Musalmán peasants, who are as a rule much indebted to them. By advancing small sums to the peasants at a high rate of interest and allowing it to accumulate until it is impossible for the peasant to pay, they have managed by a judicious use of our unsympathetic Civil Law to compel the peasants to part with a large proportion of their more valuable land by sale or mortgage, which in many cases is practically equivalent to a sale. The Khatri or Arora money-lender generally prefers a mortgage to a sale, as this does not expose him to a suit for pre-emption and he finds it easier to persuade his peasant debtor to mortgage than to sell his land. Yet since the last settlement thirty-five years ago about 3 per cent. of the cultivated land in the Jhelam valley has passed by sale into the hands of money-lenders. Khatrís are the chief owners of 3 estates in Bhera, and 5 in the Shahpur Tahsíl, and own some 17,000 acres chiefly in the neighbourhood

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The Khatrís and Aroras.

of the large towns, and of the flourishing village of Chak Rámdás, which is owned entirely by a family of Khatrís of long standing as landlords. Arorás own 6 estates in the Shahpur tahsíl and 3,790 acres. Both classes, however, hold in mortgage about 12 per cent. of the cultivated area of the Jhelam valley and a considerable proportion of the best land elsewhere, and altogether these two money-lending classes between them are responsible for about an eighth of the total land revenue of the district, and are entitled to realise the landlord's profits of a similar proportion of the lands. Besides this they have as creditors obtained a hold on much of the land not yet actually mortgaged; and altogether a very large share of the landlord's profits from the land of the district finds its way into their pockets. No class has benefited from British Rule nearly so much as these Hindu money-lenders. Our laws and our principles of political economy treat thrift as almost the only virtue, and have given the patient and parsimonious shopkeeper an advantage he has not been slow to use over his thoughtless and extravagant Musalmán neighbour; and so he has secured a command over much more than his share of the accumulated capital and even of the land of the district. The Khatris and Arorás too have been much more ready than the peasant classes to avail themselves of the means of education offered by our schools, and thus have improved their position and especially have secured a very large proportion of the appointments in our courts and offices. While among the Musalmáns only about one male in forty can read and write, more than one male in three can do so among the Hindús and Sikhs; and more than half the males in the district having a knowledge of English belong to the Arora or Khatri caste. The Bhátiás are in this district a sub-section of the Khatrís with whom they eat. The numbers of these tribes are as follows:—

Caste.	Tahsíl Bhera.	Tahsíl Shahpur.	Tahsíl Khushább.	Total District.	Hindu.	Sikh.
Khatri	10,562	2,251	3,717	16,530	15,430	1,080
Bhátia	1,236	578	48	1,862	1,713	128
Arora	10,329	17,784	12,706	40,829	32,551	8,092

The Bhera tahsíl may be considered a sort of boundary between the Khatrís and Arorás. In this tahsíl the numbers of the two castes are about equal. North of this in Jhelam and Ráwalpindi the Khatrís greatly exceed the Arorás in number, while to the south and west, in the Shahpur and

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The Khatrís and Arorás.

Khusháb tahsíls and in the Jhang and Dera Ismail Khan districts the Arorás greatly outnumber the Khatrís. The Khatrís occupy a considerably higher rank in the social scale than the Arorás, and are, as a rule, more intelligent and enterprising and less pusillanimous. According to the statistics the increase of numbers since last census has been Khatrís and Bhátiás 11 per cent. and Arorás 17 per cent., so that apparently the Arorás are having the better of the Khatrís in this respect. As regards religion 7 per cent. of the Khatrís and 20 per cent. of the Arorás have returned themselves as Sikhs, but some of them, especially of the Arorás, are only nominally Sikhs, and not very clearly distinguished from Hindús; the Khatri Sikhs, however, are generally more particular about their tenets and customs, and may mostly be considered true Sikhs.

Artisans and menials.

In this district practically the whole of the artisan and menial classes are Musalmán except the Sunárs, many of whom are Hindu, and the Cháhrás, many of whom still profess their own primitive religion. Some of the classes of artisans, such as Lohár, Juláha, Teli, Dhobi, are more trade-guilds than tribes, and a family giving up its traditional occupation and taking to another would, after a generation or two, be considered to belong to the caste whose common occupation it had adopted, so that the different castes are not divided from each other by fixed and lasting boundaries. Still so strong is the tendency to follow the ancestral occupation and so closely are the persons belonging to each such caste or trade-guild inter-connected by community of occupation, which generally carries with it inter-marriage and similarity of social customs, that these well recognised divisions are of real importance in the frame-work of society. In general estimation the different artisan castes take rank according to the nature of their usual occupation, workers in metal and wood ranking higher than workers in clay, and they again higher than workers in leather. Lower down, the distinction is partly made according to the nature of the food eaten, Mirásís ranking low because they eat almost any one's leavings, and Chúhrás lowest of all because they eat the flesh even of animals that have died a natural death.

The condition of these classes as a whole has greatly improved since the introduction of British rule. The enormous rise in the prices of agricultural produce and the rapid development of cultivation and irrigation have led to a great demand for the services of all whose work is connected with the operations of agriculture, and their remuneration has increased in proportion. Those who are paid in kind, such as the Tarkhán, Lohár, Kubhár and Musalli, get a larger proportion of the produce, and its money value has greatly risen. The custom of paying in cash for all services required on State works, such as canals and railways, combined with the greater plenty of silver coin and the greater demand for labour of all kinds, has made it much more common to pay for services in cash than in kind,

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Artisans and menials.

and has led to a marked rise in money wages, which taken along with the greater steadiness in the demand for labour, has benefited the lowest class of labourer more than he has suffered from the rise in prices. A much larger proportion of the lower castes than formerly have amassed some little wealth in coin or ornaments, and it is not uncommon to find members of the artisan castes in possession of plots of land as mortgagees. The demand for tenants to break up new land has led many of these castes to give up their traditional occupation and become cultivators, which means for them a distinct rise in the social scale and an improved means of subsistence.

The Sunárs.

The Sunárs or Zargars (4,139 against 3,597 at last census, an increase of 15 per cent) are the workers in gold and silver, and have much more employment than formerly in making up the jewellery in which form all classes of the people prefer to hoard their savings. Two-thirds of them are Hindús and one-third Musalmán. They are chiefly found in large towns and villages. Many of them advance money on the security of ornaments. Some have a bad reputation as receivers of stolen jewels, the proceeds of house-breaking, which they melt down at once to avoid recognition.

The Tarkháns.

The Tarkháns (12,563 against 10,270 at last census, an increase of 22 per cent.) do all the carpentry work of the district, making agricultural implements, the wood-work of the Persian-wheel, &c., generally in return for a customary payment in kind. They are also the bricklayers of wells and of buildings of burnt brick. They are found chiefly in the villages and are practically all Musalmáns.

The Lohárs.

The Lohárs (6,026 against 5,074 at last census, an increase of 19 per cent.) are the blacksmiths and workers in iron. They are practically all Musalmáns and are found chiefly in the villages. They are regular agricultural menials receiving payment of customary dues in kind in return for their making and mending the iron part of agricultural implements, the customer furnishing the iron.

The Kubhárs.

The Kubhárs (14,164 against 11,769 at last census, an increase of 20 per cent.) are the potters, makers of bricks and clay vessels. They are almost all Musalmáns, live both in the towns and villages, are true agricultural menials and get customary dues in kind in return for making the earthenware vessels required for the Persian-wheel and for domestic use. Many of them also keep donkeys and act as petty carriers within the town or village area.

The Juláhás.

The Juláhás (25,888 against 22,472 at last census, an increase of 15 per cent.) are more generally called Páoli in this district. They are almost all Musalmáns and are found not only in the towns but scattered through the villages all over the district. Their principal, almost their sole, occupation is

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The Julábás.

weaving cotton and wool into cloth. They are paid not in kind but by the piece, seldom earning more than three annas a day. A considerable quantity of coarse cotton cloth woven by them is exported towards Pesháwar and Kábul, but their occupation has suffered by the growing fashion for European and machine-made piece-goods. They are a turbulent class, ever ready to resent their position of inferiority to the peasantry and are at present rebelling against the customary poll-tax or ground-rent imposed upon them by the landowners.

The Náis

The Náís (8,911 against 7,541 at last census, an increase of 18 per cent.) are found everywhere and are almost all Musalmáns. They are the barbers of the country, even Hindús having their heads shaved by Musalmán Náís. They also act as leeches, perform circumcision and are the recognised messengers in the case of all domestic ceremonies, carrying notices of births, marriages, and in this district also of deaths. In the villages they are paid in kind among the regular menials.

The Telís.

The Telís (2,813 against 2,112 at last census, an increase of 33 per cent.) are all Musalmáns and their occupation is oil-pressing. They are closely connected with the Qasáís or butchers (6,451 against 5,202 at last census, an increase of 24 per cent.) who are rather a trade-guild than a tribe and are most numerous in the large towns. Some of the Qasáís act as sheep-dealers or themselves keep flocks of sheep and goats which they breed for sale. Some of them have a bad reputation for helping to make away quickly with stolen cattle. The Penjás (122) or cotton-scutchers, are generally Telís by caste.

The Máchhís.

The Máchhís (12,646 against 11,156 at last census, an increase of 13 per cent.) are all Musalmáns and are scattered all over the district. Their chief occupation is that of bakers, the men fetching the fuel and the women baking at their ovens the cakes brought by the village house-wives and taking payment in kind at the time. Water-carrying is generally done by the people themselves.

The Malláhs.

The Malláhs (1,017 against 1,278) are the boatmen of the rivers and are all Musalmáns.

The Dhobís.

The Dhobís (6,457 against 5,624, an increase since last census of 15 per cent.) are the washermen and are almost all Musalmáns. The Chhímbás (493) or calico-printers, Rangrez (80), and Liláris (129), Charohás (275) or dyers and Darzís (436) or tailors are generally of the Dhobi caste. They rank low as handling dirty clothes and keeping donkeys.

The Mochís.

The Mochís (18,263 against 15,314 at last census, an increase of 19 per cent.) are all Musalmáns. They are the workers in leather and rank low because they handle skins. In this district they generally confine themselves chiefly to making shoes and other leather-work besides tanning skins. The Mochi whose perquisite the skins of dead cattle are has

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benefited considerably by the great rise in the price of skins owing to the demand for export.

The Mirásís.

The Mirásís (10,339 against 8,344 at last census, an increase of 24 per cent.) are the bards, musicians and genealogists of the people, and their services are in request at all domestic functions and especially at marriages. Their women are often prostitutes, and it is a noticeable fact that in this tribe almost alone of all tribes in the district the number of females exceeds that of males (5,181 females to 5,158 males), a fact which suggests that the ranks of their women are recruited otherwise than by birth within the caste. The Bháts (235) or bards may be mentioned along with the Mirásís whom they resemble.

The Chúhrás.

The Chúhrás (35,401 against 28,297 at last census, an increase of 25 per cent.) or sweepers have increased at a greater rate than the rest of the population, probably owing to immigration, as numerous families of this caste have been attracted from neighbouring districts by the great increase of cultivation and the demand for labor. They are most numerous in the Bhera (17,136) and Shahpur tahsíls (12,003), where canal irrigation has so greatly developed cultivation, and least numerous in Khusháb tahsíl (6,262), where progress has been slower. Indeed many seem to have migrated across the river from the Khusháb tahsíl. Besides their traditional occupation of doing scavenger's work they are the chief field labourers and get payment at customary rates in kind for their assistance, especially at harvest time when whole families of them move about the country to help in reaping the grain, getting as a rule every twenty-first sheaf, which sometimes means as much as eight annas a day. They are also the chief earth-diggers of the district and make large earnings at such work as making roads or clearing out canals, the usual rate of wages being a rupee a *marla* or Re. 1-9-0 per thousand cubic feet equivalent to about three annas a day, while twenty years ago the usual rate for such labor was less than two annas a day. The position of the Chúhrás has been much improved by the great increase in the demand for labour, but they are an unthrifty hand-to-mouth class and are the first to feel the pinch of bad times. They are very ready to wander, and small encampments of them may often be seen at the roadside, the whole family moving about the country in search of food, with a small tent of rags, a cot or two, a bundle of clothes, a donkey and a few dogs as their whole worldly belongings. They furnish a considerable number of criminals, the Chúhra generally confining himself to petty thefts and house-breaking and leaving the more gentlemanly pursuit of cattle-theft to the Jat or Rájpút peasant. Most of the Chúhrás in this district (30,477) are nominally Musalmáns, and are called Musallís; only 177 are returned as Sikhs (Mazhabi); and the unconverted Chúhrás who have adhered to their own primitive religion are returned as 4,747. Few as the Mazhabís are here, they have furnished a few recruits to the Pioneer

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The Chúhrás.

regiments. The Musallís are in this district admitted to unusually equal terms by the Musalmáns, who accept water and food from their hands only requiring that they should be circumcised, should have repeated the Kalima and should have given up eating carrion or anything "abominable." The unconverted Chúhra eats the leavings of anybody, the flesh of animals that have died a natural death, snakes, lizards, foxes, jackals, or as one of them put it, anything but dogs,—he would even eat his donkey, if it happened to die.

The Bázigars.

The Bázigars (1,065) and Nats (305) may be taken together. The numbers at last census were 594 and 320, an increase of 50 per cent. They are acrobats and tumblers and have no fixed residence, but move about from place to place, living in moveable shelters made of grass, and using donkeys and camels to carry their goods about on. The Bázigars are almost all returned as Hindús and the Nats as Musalmáns; both are a gipsy, almost outcaste, tribe living largely on the leavings of others and on jungle vermin. Their women used to have a reputation for chastity.

The Sánsís.

The Sánsís (459) are especially a jungle tribe, have no fixed residence, and are often found encamped in waste places where they capture and eat jungle vermin of all sorts. They are not a particularly criminal tribe in this district.

Increase of different castes.

It is worthy of remark that so far as the statistics can be compared, almost every caste shows an increase since last census approximating to that of the total population, so that the social composition of the people is much the same as formerly. The tribes showing the most marked increases are the Tarkháns (22 per cent.), the Lohárs (19), the Kubhárs (20), the Telís (33), the Qasáís (24), the Mochís (19), the Mirásís (24), and the Chúhrás (25). Most of these are the classes directly depending for their prosperity on agricultural conditions, and their great increase is probably chiefly due to the prosperous condition of agriculture, which has not only increased their fecundity but attracted immigrants of these classes from other districts.

Tribal custom.

A detailed account of the tribal custom in this district will be found in a separate volume. Its general character is as follows :—

Restrictions as to marriage.

Among Hindús a man may not marry a woman of his own clan, so that he cannot marry an agnate of his own, and as conversely a woman must marry a non-agnate of her father, and the children invariably belong to the tribe and clan of their father, not of their mother (just as in Europe a child takes its father's surname and not its mother's), it follows that any relation through a female, of a man, whether through his mother, sister or daughter must belong to a different group of agnates, *i.e.*, to a different clan. Among

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Restrictions as to marriage.

the Musalmán tribes of the east of the Province, the same rule prevails in practice, although in theory a marriage with an agnate's daughter would be legal, so that in those tribes also all relations through females of a man are necessarily his non-agnates. Among all the Musalmán tribes of Shahpur however, Muhammadan Law has had such a strong effect as regards the question of intermarriages of relations that it has entirely abrogated the rule forbidding intermarriage of agnates, and such intermarriages are everywhere very common; indeed it is thought preferable that a man should marry his cousin, whether she be related to him on his father's or his mother's side, rather than that he should seek a wife outside the family, the reason for this preference probably being that a marriage within the family is less expensive and difficult to arrange than a marriage with an outsider, and tends to keep the property within the group of relations. The effect of this breaking down of the old rule has been that, as a man's sister's son or daughter's son may be also his agnatic relation, for instance if his sister have married his father's brother's son, or his daughter have married his brother's son, alienation of the property to a sister's son or daughter's son does not necessarily mean alienation to a non-agnate, and the power of the agnates to forbid such an alienation,—based as it is on the old rule which still holds among Hindu and other exogamous tribes that "the land must not leave the *gôt*, or group of near agnates"—has been very much weakened, and alieations to such relations through females are much more common than they are in the east of the Province. Indeed the power of the agnates to forbid alienation having been thus weakened, it is among some tribes, such as the Awáns, no longer strong enough to prevent alienation to a sister's son or daughter's son, though he be not himself an agnate, and can hardly prevent alienation even to a non-relative by a sonless man.

Betrothal and marriage.

Generally speaking, marriage is a contract, not between the persons to be married, but between their families, and is arranged for them by their agnates with the consent of the mothers, usually while the parties themselves are too young to give an intelligent consent. When the contract has been privately agreed on between the families, the betrothal is completed with elaborate ceremonies of the nature of a sale, in which money plays a principal part. A girl is looked upon as a valuable piece of property, and betrothal is a contract by which the girl's family bind themselves, often for a money consideration, or in exchange for another betrothal, to transfer the ownership of the girl to the boy's family on her reaching a marriageable age. If either of the parties die before the marriage actually takes place, the contract is at an end, and the boy's family are not, as in Sirsa, considered entitled to claim that the girl should be married to

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Betrothal and marriage.

another boy of their family, if her original betrothed should die. The ceremony of marriage actually transfers the ownership of the girl from her agnates to those of the boy. It is accompanied by many elaborate ceremonies, the binding form being among Musalmáns the *nikáh* made according to the Muhammadan Law, and among Hindús, the circumambulation of the sacred fire under the auspices of the family Brahmans. After the marriage the girl remains in her father's house, and actual possession of her is not delivered until she reaches puberty.

Effects of betrothal.

While such is the usual course of betrothal and marriage, it is much more common in Shahpur than it is in the east of the Province, for betrothal and marriage to be deferred until the parties are grown up, and unmarried women of full age are much more numerous in Shahpur than they are further east. One consequence of this is that the consent of the parties themselves becomes much more important, and it is not uncommon for a grown-up girl to refuse to marry the man selected for her by her parents and guardians and to elope with the man of her choice. Such conduct is bitterly resented, not only by the family of the man she has rejected, but by her own family, and often leads to quarrels and litigation, and although the Musalmáns cannot deny that such a marriage is valid by Muhammadan Law, many of them would welcome legislation to make the marriage of a woman without the consent of her parents or guardians, especially to a man of an inferior tribe, void altogether. There is also a general feeling that while a girl's family, who incur no expenses in making the betrothal, have no claim to compensation if the betrothal be broken off, the boy's family, who have to go to some expense to carry out the betrothal, have a claim, not only to a return of their expenses, but to damages for the breach of contract; and that the claim for compensation should lie, not only against the girl's family, but against the family of the man she has married.

Number of wives.

Although a Musalmán may marry four wives, all alive at one time, and a Hindu as many as he pleases, it is not very usual for a man to have more than one wife at a time; and where he does marry a second wife during the lifetime of the first, it is generally because the first has not borne him a son, or because of some serious quarrel with her; or when he marries the widow of a deceased brother.

Divorce and dower.

Divorce is very rare, and although a dower is always mentioned at a marriage of Musalmáns, it is rarely paid, it being usual for a wife to relinquish her right to dower to her husband on his death-bed.

Inheritance: sons.

Ordinarily the whole family remains living in common until the father's death, and his wife, children and sons' wives and children are under his control, as well as the whole of

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Inheritance : sons.

the joint property. As the daughters grow up, they are married into other families, and leave their fathers' control for that of their husbands' fathers. As the sons grow up, wives are found for them who join the father's family and come under his control. Often the father gives a married son a separate house with a share of the moveables and sometimes a separate plot of land; but this is a matter for the father's own decision, and such a partition, unless approximately fair and intended to be final, is liable to be cancelled on the father's death. When that occurs, the whole of the father's estate devolves on the sons, who sometimes continue to live as a joint family, but more often make a division among them of the moveable property and dwelling-houses, and either then or afterwards, of the land also. All the sons take equal shares without regard to age and without regard to the number or tribe of the mothers. The custom of dividing the property among the sons according to the number of mothers, which is not uncommon in the east of the Province, is practically unknown in Shahpur. If one of the sons have died before his father, his sons or widow take his share of the estate by representation. In the presence of sons or son's sons, daughters get no share of the property; they are maintained by their brothers until suitably married into another family.

Inheritance: widow.

Where there are sons, their widowed mother gets no share of the estate, but is maintained by her sons; and if they divide the joint estate among themselves, they usually set apart a portion for their mother's maintenance during her lifetime. Where there are no sons, or son's sons, the whole of the estate devolves on the widow, two or more sonless widows taking equal shares. The widow holds the whole estate till her death or re-marriage, and has power to make all ordinary arrangements for its management and to enjoy the whole of its produce. Generally she can do as she pleases with the moveable property, but must not alienate the immoveable property without the consent of the husband's agnates. If, however, the agnates do not make proper arrangements for necessary expenses, the widow can alienate so much of the husband's immoveable property as is absolutely necessary, even without their consent. The widow of an agnate who has died without sons or sons' sons, is in all cases entitled thus to succeed to her husband's share, even although, owing to his father being still alive, it had not yet come into his separate possession, or although he was living associated with his brothers (except among the Hindús, where in that case the widow is entitled to maintenance only). When a widow in possession of her deceased husband's estate dies or re-marries, even though she marry her deceased husband's brother, the whole of her former husband's estate, moveable and immoveable, reverts to her husband's agnates, who take it in the

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Inheritance: widow.

shares in which they would have taken it had he died without leaving a widow. A widow having minor sons has much the same power over the estate as has a sonless widow until her sons are old enough to manage it for themselves; but if she re-marry, she loses not only her control over her former husband's estate, but also the guardianship of his children. If she does take them with her to her new home they cannot succeed to any share in the estate of their step-father; they still belong to the family of their own father, and (if sons) are entitled to succeed to their father's estate.

Inheritance: daughters and other heirs.

When a man dies without agnatic descendants or widow, the married daughters or their sons in no case succeed to a share in the estate; but it is the almost universal custom in this district (unlike Gurgáon and Sirsa) that the unmarried daughters succeed in equal shares to the whole of their father's property, moveable and immoveable, till their death or marriage, when it reverts to the agnatic heirs, the powers of the daughters over the estate being similar to those of the widow. Failing unmarried daughters the father of the deceased takes the estate; if the father be also dead it goes to the brothers in equal shares. Ordinarily all the brothers, whether of the same mother or not, succeed equally, but if the property had been divided there is a tendency among Musalmáns for the full brothers to exclude the half brothers, and among Hindús an associated brother excludes an unassociated brother. If one of the brothers have died, his sons or sonless widow take his share of the estate by representation. If there be no agnatic descendants of the deceased's father, his mother takes a life-interest in the estate; failing the mother, or on her death, the unmarried sisters take the whole estate till their death or marriage, then the father's brothers and their agnatic descendants take it in shares proportioned to the number of brothers; and so on, the nearest agnates and their agnatic descendants taking the estate in preference to the more remote. Where there are two of a class, they share equally, and the right of representation prevails to the fullest extent. No heir excludes the agnatic descendant or the sonless widow of another heir of the same class. Only agnates and the sonless widows of agnates, and (till their death or marriage) the daughters of agnates, inherit. A married daughter, or sister, or a daughter's or sister's son, can in no case inherit. When the estate goes to a female, she has a life-interest only, and on her death or marriage it reverts to the agnates.

Istridhan.

There is no general custom of considering part of the joint estate as being the special property of the women. Whatever is given with or to a woman becomes merged in the joint estate under the control of the agnates, although they should not alienate any such property without the woman's consent unless in case of necessity.

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Wills.

Wills are almost entirely unknown. If a proprietor wishes to interfere with the devolution of his property according to the ordinary rules of inheritance, he must carry out his intentions in his lifetime. An expression of his wishes as to the disposition of his property, if not carried out in his lifetime, has no force after his death.

Adoption.

Among the Hindús a man having no son or son's son may adopt any near relation he pleases, even a daughter's son or sister's son, but not a distant relation or stranger, and the person adopted succeeds to the whole of his estate, as if he were a natural son, to the exclusion of the other natural heirs. Among Musalmáns, adoption is practically unknown except among the Awáns, where a man having no son or son's son may adopt any Awán he pleases and make him heir to his whole estate; but the adoption must be made by written deed, and is more of the nature of gift than adoption.

Gift.

The power of an owner to alienate by gift his moveable property is practically unrestricted, unless when he has sons or sons' sons, in which case he ought not to give away an unreasonably large portion of the moveables so as to injure the sons. A proprietor having sons or sons' sons has no power to alienate by gift without their consent any portion of the immoveable property, except that he can give a small portion of it in dowry to a daughter, or for charitable or religious purposes; and he cannot give a large share of the immoveable property to one son than to another. But a proprietor having no sons or sons' sons is, among the Awáns, almost absolute owner of his whole estate, and can gift it to any relative without the consent of the others; among other tribes he cannot make a gift of immoveable property to one relative without the consent of the agnate heirs, except sometimes a small portion to a daughter or daughter's son, or son-in-law.

Influence of the Muhammadan Law.

Briefly it may be said that the influence of the Muhammadan Law on the custom of Musalmán tribes is confined to questions relating to marriage and divorce, and does not extend to questions relating to property. Among all Musalmán tribes a marriage must take place by *nikáh,* and any marriage which is legal according to Muhammadan Law is allowed to be valid, and although the rules regarding dower and divorce are rarely acted on, they are admitted to be binding on all Musalmáns. But the elaborate rules of the Muhammadan Law regarding inheritance, wills and legacies are never acted on, the custom in such matters being founded on the entirely different basis of agnatic relationship. For instance a daughter gets no share in the presence of sons, a sister no share in the presence of brothers, a widow either gets the whole estate or none at all, and the right of representation prevails to the fullest extent. To introduce the elaborate rules of Muhammadan Law in those matters would revolutionise

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Influence of the Muhammadan Law.

the tribal custom of all the Shahpur tribes and give rise to endless injustice and discontent. The only effect of Muhammadan Law on questions relating to property has been the indirect influence already mentioned, *viz.*, that by breaking down the rule requiring a woman to be married to a non-agnate, it has weakened the power of the agnates to forbid an alienation of immoveable property to a relation through a female.

Darbárís.

The principal men of the district, *viz*, those who are, by family and position, held entitled to be invited to Divisional Darbárs, are enumerated in order of rank in the following table. Of the 14, 8 are Tiwánás, 2 Núns, 2 Biloch, 1 Sayad and 1 Khatri :—

Divisional Darbaris.

No.	Name.	Father's name.	Residence.	Tribe.	Year of birth.
1	Malik Umar Hayát Khán.	Khán Bahádur Malik Sáhib Khán, C. S. I.	Kálra	Tiwána ...	1874
2	Sardár Muhammad Chirágh Khán.	Sardár Mubárik Khán	Sáhiwál	Biloch ...	1854
3	Malik Mubariz Khán.	Malik Jahán Khán, Sardár Bahádur.	Jahánábad ...	Tiwána ...	1863
4	Malik Khuda Bakhsh.	Malik Sultán Mahmúd.	Khwájabad ...	Do. ...	1866
5	Malik Muhammad Khán.	Malik Jahán Khán ...	Kot Muhammad Khan.	Do. ...	1848
6	Malik Alam Sher Khán.	Malik Fateh Khán ...	Mitha Tiwána ...	Do. ...	1829
7	Khán Bahádur Malik Hákim Khán.	Malik Jahán Khán ...	Kot Hákim Khán	Nún ...	1828
8	Malik Ahmad Khán.	Malik Fateh Khán ...	Mitha Tiwána ...	Tiwána ...	1843
9	Malik Khán Muhammad Khán.	Malik Sher Bahádur Khán.	Ditto ...	Do. ...	1865
10	Sayad Sultán Mahmúd Shah.	Sayad Sultán Ahmad Shah.	Shahpur	Sayad ...	1848
11	Sardár Bahádur Khán.	Sardár Jawáya Khán	Khusháb	Biloch ...	1866
12	Diwán Jawáhir Mal.	Diwán Bishan Dás ...	Bhera	Sahni Khatri	1843
13	Malik Muzaffar Khán.	Malik Fateh Khán ...	Muzaffarabad ...	Tiwána ...	...
14	Malik Muhammad Hayát Khán.	Ditto ...	Núrpur	Nún	1875

There are also 11 pensioned officers, who, by virtue of their former rank in the Army or Civil Service, are entitledto a seat in Darbár; of these 9 were commissioned officers in the Native Army. A list of them will be found in Table No. IX A.

Kursi-nashíns.

Next in rank come those men who have been accepted by the Commissioner as worthy to be dignified with a chair on official occasions (*kursi-nashin*). A list of them will be found in order of date of acceptance in Table No. IX B. Of the 31, 4 are Awáns, 2 Sayads, 3 Koreshís, 2 Kambohs, 2 Brahmans, 4 Khatrís and 5 Arorás.

Leading families.

The Tiwánás of Mitha Tiwána.

By far the most important family in the district is the Tiwána family of Mitha Tiwána on the edge of the Thal. An

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Leading families.

The Tiwánás of Mitha Tiwána.

account of their early history has already been given in Chapter II, and a full account will be found in Massy's "Punjab Chiefs," Volume II, page 279. The three Maliks who in the last generation did such good service for Government and received the title of Khán Bahádur, besides other rewards, *viz.*, Maliks Fateh Sher Khán, Sher Muhammad Khán and Sáhib Khán, C. S. I., have all died. Malik Fateh Sher Khán left a minor son, Muhammad Sher Khán, now under the Court of Wards, who holds a perpetual *jágir* in two villages, value Rs. 4,753, besides a life *jágir* for his father's mutiny services. He holds also a lease of unproductive State land at Fatehpur below Sakesar in addition to his ancestral land.

Malik Sher Muhammad Khán, Khán Bahádur, left two minor sons, Dost Muhammad and Ghulám Jiláni, who are also under the Court of Wards. Malik Dost Muhammad holds a perpetual *jágir* of the value of Rs. 7,411 and a life *jágir* in consideration of his father's mutiny services of Rs. 724. The brothers own a large area of unproductive land in the Khusháb Thal, and 1,500 acres of land near the Jhelum, part of which is irrigated from the Corbynwah Canal but is not very productive.

Malik Sahib Khan, Khán Bahádur, C. S. I., after doing excellent service in the mutiny, obtained a grant of 8,700 acres of waste land at Kálra in the Shahpur tahsíl and constructed a canal to irrigate it. This has now become a most valuable estate. Malik Sáhib Khán, who had earned a reputation for straightforward truthfulness and integrity, died in 1879, leaving one son Malik Umar Hayát Khán, who was brought up under the Court of Wards and educated at the Aitchison College in Lahore, where he gained a fair colloquial knowledge of English. In 1895 he was on coming of age put in charge of his splendid property, the income of which is well over a lakh of rupees per annum, besides large accumulated and invested savings. He promises to make a careful and enlightened landlord. He has an excellent stud of brood-mares and young stock and takes a great interest in horse-breeding. He holds a life *inám* in consideration of his father's services and is at present the first Darbári in the district.

Malik Fateh Khán, known as *Motiánwála* or "the Man of Pearls," who died so bravely at Dalípgarh, left several sons besides Khán Bahádur Malik Fateh Sher Khán. Of these Malik Alam Sher Khân is still alive and enjoys a perpetual *jagir* of Rs. 2,081 besides a seat in Darbár; Malik Sher Bahádur, who held the post of Munsif, is now dead and his sons, the eldest of whom Malik Khán Muhammad of Sherpur, has a seat in Darbár, enjoy a perpetual *jagir* of Rs. 1,286. Another brother, Malik Ahmad Khán, Extra Assistant Commissioner, has a seat in Darbár and a perpetual *jagir* of Rs. 1,699.

In the other main branch of this family, *viz.*, the descendants of Malik Ahmadyár Khán, to which Maliks Sher

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Leading families.

The Tiwánás of Mitha Tiwána.

Muhammad Khán and Sáhib Khán belonged, were Maliks Jahán Khán and Fateh Khán, brothers of Malik Sáhib Khán. Malik Jahán Khán served as Kárdár under Diwán Sáwan Mal, did good service in the Mooltan campaign and in the mutiny, and received a mutiny pension. His son Malik Muhammad Khán holds a lease of 511 acres of valuable land at Kot Muhammad Khán, south of Shahpur, and has a seat in Darbár. He does good service as Honorary Magistrate and Munsif and Sub-Registrar for the Shahpur tahsíl. Malik Fateh Khán, the other brother of Malik Sáhib Khán, did good service in the mutiny, for which he received a grant of land, a life *muáfi*, and ultimately the title of Khán Bahádur. His son Malik Muzaffar Khán has a seat in Darbár and owns or holds on lease about a thousand acres of valuable land at Muzaffarabad near Shahpur Civil Station. He was at one time Jamadár in the Guides Cavalry and promised to make a good officer, but resigned his commission to attend to his father's property at home.

Several other members of this Mitha Tiwána family have attained to good positions in the Army and Police, the Tiwánás being considered among the best of the cavalry soldiers in the Native Army.

The Tiwánás of Hamoka.

Another branch of the Tiwána clan derives its origin from Hamoka on the right bank of the Jhelam, south of Khusháb. An account of it will be found in Massy's "Punjab Chiefs," Volume II, page 308. Malik Sultán Mahmúd Khán did good service under Edwardes at the siege of Mooltan, and again made himself most useful during the mutiny. He was for years Inspector of Police in Shahpur district and won universal commendation for the impartial and trustworthy manner in which he performed his duties. His only son Malik Khuda Bakhsh Khán was brought up under the Court of Wards and is now an Officiating Extra Assistant Commissioner. He owns a fine estate of 2,266 acres at Khwájabad in the Shahpur tahsíl, besides other land purchased elsewhere, and 1,500 acres of valuable land held on lease, almost all irrigated by his private canal. He is a good horseman and an enlightened and careful landlord and possesses a very fine stud of brood-mares and young stock. He has a seat in Darbár. His cousin Malik Ghulâm Muhammad Khán of Hamoka is Sub-Registrar of the Khusháb tahsíl. Malik Sáhib Khán, the head of another branch of this Hamoka family, enjoys an *inám* and the privilege of a chair.

The Tiwánás of Hadáli.

A third branch of the Tiwána clan belongs to Hadáli between Khusháb and Mitha Tiwána. Sardár Bahádur Malik Jahán Khán did good service in the mutiny, became Risáldár-Major of the 18th Bengal Lancers and Aide-de-Camp to the Commander-in-Chief, and was given the title of Sardár Bahádur for conspicuous bravery and merit. His eldest son Malik Mubáriz Khán was Risaldár in the 9th Bengal Lancers, where he was highly thought of, and now resides at Jahánabad where

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he and his brother own a very fine property consisting of 3,000 acres free of land revenue for ever, and hold on lease 1,400 acres, all being irrigable from their private canal. Malik Mubáriz Khán has a seat in Darbár and makes a good landlord. He has a good stud of brood mares.

The Tiwánás of Hadáli.

The Waddhals of Hadáli, another branch of the Tiwánás, also deserve mention. One of them, Malik Fateh Khán, Risáldár in the 18th Bengal Lancers, was a good old soldier and obtained a lease of 505 acres of valuable canal-irrigated State land south of Shahpur. His three sons have all risen to good positions in the Native Cavalry.

The Nún family.

Closely related to the Tíwánás are a family of Núns, with whom the Tiwánás inter-marry. An account of them will be found at page 310 of Massy's "Punjab Chiefs," Volume II. It is at present represented by two cousins, Khán Bahádur Malik Muhammad Hákim Khán and Malik Muhammad Hayát Khán, both of whom have a seat in Darbár. Malik Hákim Khán did good service in the mutiny, when he was wounded, and afterwards as Tahsíldár, retiring on pension with a reputation for uprightness and honesty. He has a fine estate at and near Kot Hákim Khán, having purchased from Government 1,500 acres and taken on lease 511 acres more. It is all irrigable from the private canal owned jointly by him and his cousin. He has developed his estate most successfully, showing himself an enlightened and considerate landlord, a good type of the gentleman of the old school. He is one of the last of the older generation and is much respected in the district. He enjoys a life *máfi* for his mutiny services and has a promising family of sons. He rendered good service as an Honorary Magistrate, but has lately resigned the appointment on the ground of ill-health. His uncle Malik Fateh Khán Nún, did good service at the siege of Mooltan under Edwardes, and received a pension. His son Malik Muhammad Hayát Khán was educated at the Aitchison College and passed the Entrance Examination of the Punjab University. He holds 3,500 acres of valuable land at Núrpur, west of Bhera, irrigated by the private canal owned jointly by his cousin and himself. He promises to make a good and intelligent landlord.

The Biloch family of Sáhiwál.

An account of the early history of the Biloch Chiefs of Sáhiwál has been given in Chapter II, and a fuller account will be found in Massy's "Punjab Chiefs," Volume II, page 301. Sardár Langar Khán was succeeded by his eldest son Muhammad Hayát Khán, and he again by his brother Sardár Mubárak Khán, who died some years ago, much embarrassed by debt. The present head of the family is Sardár Muhammad Chirágh Khán, who was for a time Dárogha of Canals under the Deputy Commissioner. He and his brother Fath Khán and uncle Lashkar Khán hold a perpetual *jágir* in five villages of the value of Rs. 3,372, and the two former own a large area of land

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in Girot Sáhiwál and other estates. The outstanding debts of Sardár Mubárak Khán were paid off by means of a loan from the Kálra estate, but the family are bad managers. Sardár Muhammad Chirágh Khán has a seat in Darbár.

The Biloch family of Khusháb.

Another family of Biloches held independent sway in Khusháb until they were swallowed up by Mahárája Ranjít Singh as described in Chapter II. The head of the family is now Sardár Bahádur Khán, son of Sardár Allahjawáya Khán, who has a seat in Darbár, and holds a life *máfi* of Rs. 71 and an *inám* of Rs. 200. He has great influence in Khusháb and its neighbourhood and is a useful member of the Municipal Committee and District Board. His brother Sardár Fateh Khán is a jamadár in the 7th Bombay Lancers and his son again holds the Davies (Shahpur) Scholarship at the Aitchison College at Lahore.

The Sayads of Shahpur.

Before the conquest of Mahárája Ranjít Singh the Sayad family of Shahpur held practically independent sway over the town of Shahpur and a tract in its neighbourhood. The descendants of Fath Shah hold in ancestral shares a perpetual *jágir* of Rs. 372 in Bunga Ichhrál, and own about half the area of the Shahpur estate. The present head of the family is Sayad Sultán Mahmúd Shah, who has a seat in Darbár, and holds a small area of State land on lease.

The Díwán family of Bhera.

An account of the Díwán family of Bhera is given in Massy's "Punjab Chiefs," Volume II, page 312. Members of the family held good posts under the Sikhs and shared their defeat at Chiliánwála. They own some 700 acres, and hold 1,800 acres of valuable State lands on lease near Bhera. The present head of the family is Díwán Jawáhir Mal, who has a seat in Darbár and is Honorary Magistrate and Sub-Registrar for the Bhera tahsíl. He did excellent service for years as Manager of the Kálra estate under the Court of Wards and was rewarded with a grant of land on the Chenáb Canal. He is intelligent, trustworthy and useful. His brother Díwán Lakhmi Dás is an Extra Assistant Commissioner, as was his cousin Díwán Kirpa Rám.

The Lamba family.

Sardárs Hari Singh and Gián Singh, sons of Sardár Atar Singh Lamba, of Kila Atar Singh in the Gujrát district ("Panjab Chiefs," Volume II, page 236) have no connection with this district except that they hold jointly in perpetual *jágir* the estate of Naushahra in the Salt range, value Rs. 4,458.

Grantees of State land.

A number of gentlemen of note belonging to other districts hold grants of land in this district. Nawáb Ata Muhammad Khán Khagwáni, of the Dera Ismail Khan district, formerly British Agent at Kábul, owns 2,000 acres at Sardárpur and holds on lease over 3,000 acres at Nawábpur in the Shahpur tahsíl, irrigated by a canal partly belonging to him. Sardár Tára Singh of Ráwalpindi who accompanied Sir

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Grantees of State land.

Douglas Forsyth's Mission to Yárkand, owns about 1,000 acres of irrigated land at Tárasinghwála near Bhera. Abdur Rahmán Khán and Muhammad Nawáz Khán, Isa Khels of the Bannu district, hold a valuable lease of 4,475 acres at Jalpána in the Shahpur tahsíl irrigated by their private canal. *Ex*-Risáldár Muhammad Salím Khán of Pesháwar and his son Muhammad Amín Khán hold grants of good land south of Shahpur, at Salímabad for meritorious military services. A family of Shahzádás, grandsons of Shah Shuja of Kábul, hold a grant of 1,200 acres of irrigated land at Shahzádpur near Shahpur. Rísáldár-Major Rái Bahádur Arbel Singh of the Ludhiána district, holds a grant of land for excellent military services at Gurbakhspura in the Bhera tahsíl, and similar grants are held by Subadár-Major Pír Shah, Risáldár Hari Singh and the sons of Risáldár Sher Singh.

The holders of titles.

The title of Rái Bahádur has been conferred on Assistant Surgeon Rádha Kíshn of Girot, who holds a lease of land at Rámpur in the Shahpur tahsíl, and that of Rái Sáhib on Pandit Díwán Chand, of Shahpur, a most worthy old gentleman, who has established and maintains at Shahpur one of the best girls' primary schools in the Punjáb.

SECTION D.—VILLAGE COMMUNITIES AND TENURES.

Village tenures.

Table No. XV shows the number of estates held in the various forms of tenure in 1894-95. Considerable changes in the number of estates has been made at the recent revision of settlement, owing chiefly to the erection into separate estates of grants of State land to individuals. At regular settlement the total number of estates, *i. e.*, of areas for which a separate record of rights has been made, was returned as 647; now it is 717, of which 59 are held by lessees of State land, and of the remainder 56 are held on a joint *zamíndári* tenure and 603 are held on the *pattidári* or *bhaiyachára* tenure, that is, the common land is owned on shares either according to fixed fractions or proportioned to the revenue paid by each individual owner. The prevailing tenure is the *bhaiyachára* where the extent of possession is the measure of each man's rights; and if reference be had to the past history of the country, and the system of revenue management under the Sikhs, to say nothing of the vicissitudes to which societies and families are subject even under the best ordered Government, it will not be a subject for surprise that such should have been the result.

Captain Davies in his report on the regular settlement thus describes the causes which led to this state of affairs:—

"On the dissolution of the Mughal empire, anarchy for a long time prevailed, during which the country became the theatre of incessant fighting of tribe with tribe, varied by the incursions of the Afgháns. To this succeeded the

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grinding rule of the Sikhs, when, as has been very truly remarked, 'the tendency was rather to abandon rights, symbols more of misery than of benefit, than to contend for their exact definition and enjoyment,' and if these causes of themselves were insufficient to weaken the strong ties that bind the peasant to the soil of his fathers, the occurrence at times of famines and other calamities would concur in bringing about this result. Nor are these the only causes that would tend to disturb the original equilibrium, even where this had ever existed. Our every-day experience tells us that the several members of a family are not equally gifted. One is provident, another reckless; one is pushing and active, while another is altogether wanting in energy. It is needless to say, that while the former passes unscathed through ordeals such as have been described above, the latter is forced to succumb to them. Again under such a rule as the Sikhs, the former would probably succeed in making a friend of the ruler for the time being, and with his assistance would extend his possessions at the expense of his weaker brethren; and be it remembered *there was ordinarily no redress* should he presume on his influence to do this.

State of tenures at regular settlement.

"Among all the villages of the district, 66 only retain the communal form of tenure, all the others having lost, or retained only in the shape of vague forms, even the relation that exists in *pattidári* villages between ancestral right and the possession of land. In some few villages the relative rights of the members of the community according to the family genealogy are well known and could be accurately stated, but were found at the time of settlement not to have been acted upon for years, even for generations, and could not therefore be restored, the existing status being taken as the basis of operations. The distribution of the revenue among the members of a village, accordingly, is regulated solely by possession, each man paying upon the land held by him at rates varying according to the nature of the soil. In the Thal and Bár tracts, a portion of the revenue was thrown upon the cattle of the village, but this forms the only exception common to all the district, to the rule as above stated. In the Bhera tahsíl during the Sikh rule, a house tax, called *búha*, of Rs. 2, used to be collected from all the residents in the village; and the custom is still retained, a portion of the revenue being thrown by the people upon the houses and raised by a house rate, thus reducing the sum to be levied by grazing and soil rates."

State of tenures at the revised settlement.

At the recent revision of settlement it was found that the process of disintegration had continued. As already stated the number of estates held joint had decreased from 66 to 56; and the owners of very few estates desired to pay their land revenue in proportion to ancestral shares, in almost every estate the rule of distribution being that each owner should pay the land revenue chargeable on the land of his holding according to class and soil. This was the rule followed even in the case of land irrigated by wells, except in the Ara circle of the Shahpur tahsíl where the cultivation is almost entirely dependent on wells, and the ownership is by wells and land attached to them. In the estates of that circle and in a few others elsewhere the distribution of the revenue was made by putting a lump sum on each well and its block of land, this sum being distributed over the owners of the well in proportion to their shares in the ownership. As mentioned by Captain Davies, at regular settlement in the Bár villages a portion of the assessment was generally charged on the houses and another on the cattle of the village, but now that rights in the land have become more valuable, this mode of distribution is no longer desired by the people and in all cases in that tract the whole assessment has now been charged on the owners of the land. In the Thal, however, it is still the general custom to charge a portion of the assessment on the cattle, the usual

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State of tenures at the revised settlement.

mode being to charge all the cropped area of the year at the uniform rate of four annas per acre except melons, which in some villages are exempted and in others charged at two annas per acre, and the remainder of the revenue is spread over all the cattle of the village, whether owned by landowners or others, in the following proportion: Camel 16, buffalo 8, cow or bullock 4, sheep or goat 1.

Proprietary tenures.

Table No. XV shows the number of proprietors or shareholders and the gross area held in property under each of the main forms of tenure, and also gives details for large estates and for Government grants and similar tenures. The figures are for the year 1894-95. The accuracy of the figures is, however, exceedingly doubtful; indeed land tenures assume so many and such complex forms in the Punjab, that it is impossible to classify them successfully under a few general headings. From the remarks just quoted, it will be readily conceived that proprietary rights were somewhat ill-defined at the regular settlement; and that innumerable claims were set up, based upon the tradition of ancestral rights, but unsupported by recent possession. The manner in which these were dealt with is thus described by Captain Davies :—

Proprietary right at regular settlement.

"The causes already described had combined to produce the state of things described, and the status, *as found to have existed for a long period,* was accepted as the basis of our future operations both in our judicial decisions, and in the preparation of the record of rights and liabilities. Pedigree tables had been drawn out in the first instance ; but it was found that although the genealogies of the village communities were well known, and there were often *tarafs* and *pattís*, or as they are called *varhis*, yet these had not been acted on for several generations. Possession in no way corresponded with shares, and the lands of proprietors of one nominal division were often found mixed up with those of another. The State dues during the Sikh times were taken in kind by *kankút* or *batái ;* while items of common income, such as *dharat, kamiána,* and in the Thal, *pivi,* were appropriated by the headmen on the pretence of defraying village expenses. Since annexation the revenue has for the most part been paid on holdings by a *bigha* rate, or by a distribution on ploughs, &c.

"From the foregoing description of the conditions under which proprietorship had existed for a period long anterior to the supervention of British rule, it will be understood that *possession* was the fact mainly relied on in the decision of disputes connected with the title to land. Suits of this kind may be reduced to three classes :—

I.—That in which parties out of possession sued those in possession for whole villages or for particular plots of land.

II.—That in which parties in possession of a certain portion of land sued a descendant of the common ancestor, in possession of a larger share, to obtain re-allotment in accordance with ancestral shares.

III.—Claims by collaterals against widows, daughters or sons-in-law of a deceased sharer, either to obtain possession of the inheritance or to restrain the parties in possession from alienating the same.

"The classification might be extended further, but the above divisions comprehend the great mass of litigation ; and a sufficient general idea will be conveyed of the latter by following this arrangement, and describing the arguments ordinarily put forward on both sides.

Claims of the first class.

"Very strenuous efforts were made to recover possession of land of which the original proprietors had lost possession through accident, calamity, or as the result of their own improvidence, and fearful perjury was resorted to to obtain

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Claims of the first class.

this end. Where the dispossession was beyond the period of limitation, it was generally alleged that the land claimed had been either mortgaged or lent to the party in possession, but ordinarily no deed was forthcoming, and as in the majority of the cases this was only a device to obtain hearing for a very antiquated claim, and the defendant had admitted long possession on his side, the suit failed in its object. In other cases, the party in possession, mistrustful of the validity of his prescriptive title, would foolishly seek to strengthen it by the production of a fictitious deed of sale; of course if he failed in establishing the genuiness of the deeds the plea was fatal, but I fear, that, in many instances, forged documents succeeded in passing for genuine ones, so carelessly were legal instruments of all kinds drawn up in former days. As often however, as good grounds for believing that perjury or forgery had been committed, existed, a prosecution was instituted. In this way numbers paid the penalty of attempting to mislead the Courts, and I have reason to know that these proceedings were attended with the best results.

Those of the second class.

"The second class of cases were, as a rule, very simple, as enquiry everywhere showed, that, as far as the memory of living men carried them back, possession had been unequal, and had constituted the sole criterion for regulating each man's rights and liabilities. With few exceptions therefore, claims to obtain re-allotment of land in accordance with ancestral shares were rejected. The exceptions were chiefly where land had been held undivided by the different members of one family, each having cultivated in accordance with his means and ability.

Third class.

"The third description of cases were more embarrassing, because, while throughout the district, and more particularly among the Awáns, the feeling against landed property passing through females is very strong, the dictates of natural justice disincline from passing orders the effect of which will be suddenly to deprive a man of land which he has cultivated for many years and has learned to look upon as his own. The voice of the country, however, was too strong to be directly opposed, and it was only by means of arbitration that, on the death of the widow, any portion of her deceased husband's inheritance could be reserved to her son-in-law. Attempts by the widow during her lifetime to effect the same object by means of a formal gift or fictitious sale of the property to the son-in-law were invariably disallowed as opposed to local custom."

Proprietary rights now.

The decisions given at regular settlement still form the basis of the system of proprietary right throughout the district, but there has been a great development towards further separation of rights and subdivision of the land. The total number of proprietors which at regular settlement was 33,641 was 54,023 in 1893, an increase of 61 per cent., or much the same as the increase in the total population of the district; but the number of separate proprietary holdings which was at regular settlement 29,813 had increased in 1885 to 38,714 and in 1893 to 53,569—this great increase being chiefly due to partition and alienation. During the six years ending 1893, areas aggregating 274,472 acres and paying an aggregate revenue of Rs. 74,360, or about an eighth of the total land revenue of the district, were divided between the individual owners, the number of new holdings constituted being 18,687. This rapid separation of rights in the land is a marked feature in the progress of the district. It is, generally speaking, a great advantage, as an owner put in separate possession of his share of the land is likely to develope it much faster and cultivate it much better than he did when other shereholders might claim the portion of the joint holding in his possession. It has its drawbacks, however, the chief being that it makes alienation easier, and that it leads to enclosure and the exclusion of the non-proprietors

from the enjoyment of the undefined but often valuable privileges they exercised over the land when it was held in common.

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Proprietary rights now.

In the Thal, owing to the small value of the land, a peculiar custom exists by which in most estates all residents, whatever their position or antecedents, are recorded as owners of the land they happen to cultivate. At the recent revision in those estates by common consent of the whole body of proprietors all residents cultivating land or paying grazing dues on cattle were admitted to be proprietors in the estate on almost equal terms with those who were entered as proprietors at regular settlement. In many of the Bár estates a similar rule seems to have existed at regular settlement, and almost every cultivator, whatever his caste or position, was then entered as owning the land he cultivated, but now in that circle rights in land have become so valuable that the former owners nowhere agreed to admit new-comers to an equality, and in that circle, as elsewhere throughout the district, only those men have been recorded as owners who derived a title in the ordinary way from the owners of regular settlement.

Riparian custom.

On the river Jhelum the boundaries of estates and holdings once fixed are not altered by the action of the river, but at the recent revision of settlement, owing chiefly to the inaccuracy and incompleteness of the previous maps, a dispute was found going on as to boundary between almost every pair of estates on opposite sides of the river. Complete and accurate maps were made including the actual bed of the stream, and all boundaries were authoritatively laid down in accordance with previous decisions. Now that the boundary fixed can be laid down with ease and accuracy from the maps now drawn to scale, it is probable that these frequent and troublesome disputes will become a thing of the past. On the Chenáb the barbarous and inequitable rule still prevails by which the proprietary right in the land changes with changes in the deep-stream of the river, so that here it was not possible to lay down a permanent boundary. But on this river also it is probable that the preparation of correct and complete maps will narrow the area of future disputes and afford a safe basis for their decision.

Rights of irrigation.

The rights of irrigation from each well used for that purpose have been stated in detail in the statement of rights in wells attached to the *jamabandi* of the standing record. Regarding rights of irrigation from canals, both State and private, a separate map and file have been drawn up and attested for each canal (except the new Sáhiwál Canal now in process of development), but this has not been made part of the standing record of the villages concerned. A very important class of rights of irrigation is found in the villages in the Salt range and along its base, where the cultivation is almost entirely dependent on the drainage from higher ground or on the torrents from the hills above, and rights in the water are much more important

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Rights of irrigation.

and valuable than rights in the land. At regular settlement Captain Davies carefully recorded these rights, and at the recent revision also special attention was paid to the correct record of all rights in torrents or in drainage water in this part of the district. In the case of most of the well-defined torrents the water is divided in accordance with traditional shares by erecting long embankments of stone and earth in the bed of the torrent soon after it debouches from the hills so as to divert the proper share of the whole water of the torrent towards the fields of those entitled to a share. Those fields are sometimes situated miles away from the point where the torrent is first divided, and on the way to them the water is divided into smaller and still smaller shares, until in many cases the share in the total volume of the torrent falling to a particular owner is only a very small fraction, and yet is necessary for the irrigation of his field far out in the plain. These rights are of the utmost importance, and have been very carefully attested and recorded in the administration paper of each village and also in the list of holdings (*jamabandi*). They are often the cause of feuds and riots, and any attempt to infringe them should be severely punished under the Penal Code. In the case of the smaller torrents generally and of drainage water flowing downwards in no well-defined channel, the usual custom is that the owner of the higher field can turn the whole of the water on to his field, and only when he has had enough or his embankment is breached by the accumulation of the water, is his neighbour lower down entitled to irrigation; and so from terrace to terrace the water passes down the slope until it has all been absorbed. In these cases also the right of each field to water has been carefully recorded in the list of holdings.

Tenancies.

Table No. XVI shows the number of tenancy holdings and the gross area held under each of the main forms of tenancy as they stood in 1894-95. The number of tenants and the area held by them is rapidly increasing with the development of the district. At regular settlement the total number of tenants was 21,335, of whom 4,565 were occupancy tenants; in 1893 the number of tenants' *holdings* was 60,537, of which 4,315 were held with rights of occupancy. The area held by tenants was at regular settlement 92,519 acres, and in 1893, it was 293,142 acres, or three times as much. Of this area tenants with rights of occupancy held at settlement 17,021 acres, and in 1893 16,526 acres, so that only 6 per cent. of the total area held by tenants is held with rights of occupancy. Of the 269,099 acres held in 1893 by tenants-at-will paying rent, only 27,389, or 10 per cent., paid rent in cash, and only on 6,360 acres, or 3 per cent., were the rents fixed in cash without regard to revenue rates, while 158,284 acres or nearly 60 per cent. of the total rent-paying area paid as rent half the produce in kind.

Occupancy rights at regular settlement.

The following extracts from the settlement report will show how tenant right was treated at regular settlement.

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Occupancy rights at regular settlement.

"The term "hereditary cultivators" was not understood in the district of Shahpur for several years after the annexation of the Punjab; but enquiries showed that there were, in the river valleys at any rate, persons who, though they had no claim to proprietary title, asserted a claim to cultivate the land in their possession, subject to the payment of a rent more favourable than was demanded from the mere tenant-at-will. These men had acquired their rights by one of two ways. They had either broken up the waste land, (generally land on the banks of the river) and were called *ábádkárán* or *banjarshigáfán*, or they had sunk a well on the land which they cultivated, or had cleared out and put into working order an old well, situated in the land they tilled.

"In either case, it was the custom to allow tenants of the above description a certain amount of indulgence, compared with ordinary tenants, in taking their rents by *batái* or *kankút*. If the prevalent rate for *batái* was equal division between landlord and tenant, then the *ábádkár* or *banjar shigáf* was allowed to deduct out of the crop a certain portion, varying from one-quarter to one-half of it. In dealing with cases of this description, the Settlement Officer records that he first enquired whether the cultivator asserted any proprietary claim. As a rule, such a claim was rarely raised. Among Muhammadans, the idea of hereditary property is very strong, and a man whose family has been one hundred years out of possession, is still popularly recognised as the owner of what once belonged to his ancestors. Generally speaking then, the cultivator at once answered that he was not the owner, but that such a person was. The privileges which either party possessed were then enquired into, and it was generally found that the cultivator, after paying his share of the revenue, enjoyed whatever profit was left on his cultivation, giving only five per cent. on his quota of the Government demand ordinarily in grain or kind to the nominal proprietor; but the cultivator was not allowed to transfer his rights by sale, or gift or mortgage.

"The circumstances which produced this condition of affairs had next to be considered, and if it turned out that the cultivator had been enjoying favourable terms for such a length of time as to render it a matter of moral certainty that he must have reimbursed himself both the principal and the interest of his original outlay of capital or labor, then it was settled that, for the future, he required nothing beyond a recognition of his right to occupy the land he held, subject to a fixed money payment, which in such cases was assessed at an increase of from 35 to 40 per cent. including extra cesses, on the revenue demand of the land. Excluding cesses, 25 per cent. was the highest rate of *málikána* paid by any tenant. In those instances where it was found that the expenditure incurred by the cultivator had not been made good to him, a certain number of years, varying with the circumstances of each case, was fixed, during which he was to pay at certain favourable rates, and after the lapse of the period so fixed, his rent was to be brought up to the standard of similarly circumstanced cultivators. But it was only in the *bela* or *sailáb* land that an arrangement of the above nature could be made. Where the land was dependent for its irrigation on a well, other circumstances had to be taken into account, not only the original outlay, but the annual expenditure for wear and tear of the well and of its machinery. And as it is generally a very unsatisfactory arrangement to allow the landlord to undertake the repairs of the well, the cultivator always had the option given him of doing so; and, if he consented then he was allowed to pay at revenue rates with an increase of from 12 to 18 per cent., which increase went to the proprietor as *hak-málikána*. The difference between the 12 or 18 per cent., and the 50 per cent. of profits, remained with the cultivator to enable him to make necessary repairs; the proportion of the profits thus made over to the cultivator, varying of course with the nature of the repairs which he would probably be called on to execute. If the cultivator refused to undertake the execution of his own repairs, he received but a small share of the profits, the bulk going to the landlord, who was in future to be responsible for keeping the well in fair working order.

"Out of 1,132 hereditary occupants of well lands, 564, or about half, kept the well in repair themselves, the proprietors being responsible for the repair of the wells irrigating the lands held by the remaining 568 cultivators.

Of the former—	In the latter case—
215 pay from 5 to 10 per cent.	91 pay from 5 to 10 per cent.
241 ,, ,, 12 to 18 ,,	88 ,, ,, 12 to 18 ,,
14 ,, ,, 20 to 25 ,,	21 ,, ,, 20 to 25 ,,
90 ,, a lump sum in cash.	71 ,, a lump sum in cash.
4 ,, varying rates in kind.	297 ,, varying rates in kind.

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Occupancy rights at regular settlement.

"In addition to the above there were a few who, with the consent of the proprietors, were excused all payment on account of *málikána.*

"These remarks do not apply to the Kálowál tahsíl or the Zail Músa received by transfer from Gujrát. In those parts of the district, the heavy assessments of the Sikh times had quite trampled out proprietary rights, and artizans, and village servants, and proprietors, all paid the Government revenue by an equal rate, levied, generally speaking, on the number of ploughs employed by each man. In those parts of the district, cultivators of long standing were recorded as owners of the land in their occupancy and they paid their revenue at the village revenue rates. They had of course no proprietary title in any of the village lands, except what was in their actual possession as cultivators.

"In the Salt range and the Thal tenant rights were of comparatively small importance, for the number of non-proprietary occupants of land here is very inferior to the number in the other portions of the district. The hills and the Mohár are the only tracts where cultivation is carried on to any large extent, and these divisions are held by brotherhoods of cultivating proprietors of the Awán tribe, with few outsiders among them. The only exceptions are where whole villages belong to saintly characters, of which there are three in the Salt range, and, in the Mohár the villages owned by the Janjúha tribe. In the former, almost the entire cultivation is in the hands of non-proprietors, the proprietors taking their rents by *batái* at easy rates, usually a third of the produce. In the latter, the Janjúha proprietors, through apathy and indifference, have allowed not only rights of occupancy to grow up, but have given opportunity to men of other tribes to creep in and supplant them in the proprietorship of a greater part of the lands still left to them by the Awáns. Of course these last are proprietors of their own holdings only, and have no share in the common land or common profits.

Occupancy tenants now.

At the recent revision of settlement the rights of tenants with rights of occupancy were carefully defined and recorded, but no attempt was made to classify them under the different clauses of the Tenancy Act. Only 16,526 acres in 4,315 holdings are held with rights of occupancy. In the great majority of cases such tenants either pay rent in kind (3,588 acres) or in terms of the revenue rate with or without *málikána* (12,351 acres), and except in the few cases in which a regular suit for enhancement was brought, no change was made in the rent except that in the latter case the tenant was made responsible for the new revenue due on his land with *málikána* on it at the old percentage. As in most cases the revenue due and with it the *málikána* receivable by the landlord have been substantially enhanced, suits for enhancement of the *málikána* percentage are not likely to be numerous and should be charingly granted.

Tenants-at-will.

Of the 269,099 acres held in 1893 by tenants-at-will paying rent, 21,029 acres pay rent in terms of the land-revenue with or without *málikána,* and here also the old rent has been recalculated in terms of the new land revenue. This form of rent is chiefly prevalent in the Bár and Thal uplands, and as the value of rights in the land increases, is likely rapidly to make way for rent fixed in kind or in cash without reference to the land revenue. It is a relic of the days when the burden on the land was so heavy that the owners were glad to get any one to share it with them. Of the whole cultivated area of the district 40 per cent., almost entirely held by tenants-at-will, pays rent in kind. As regards such holdings care has been taken to record in the list of holdings and the administration

Tenants-at-will.

paper the share taken by the landlord of the grain and straw of different crops, the customary deductions from the common heap before division between landlord and tenant, and allowances regarding fodder, &c., so as to afford a guide to the Courts in deciding disputes regarding rent.

Share of produce received by landlord.

For the district as a whole the nominal share of the gross produce received by the landlord from tenants-at-will paying rent in kind is as follows:—

Nominal share paid.	*Area paying rent in kind at each rate.*
	Acres.
Half produce or more	158,284
Two-fifths	26,751
One-third	54,426
One-fourth or less...	2,249
Total area under rents in kind ...	241,710

Thus for the whole district the average share taken is 0·45 of the divisible produce, or, if it be assumed that all round one-seventh of the total produce is deducted from the common heap before division, then the average share of the gross outturn received by the landlord is for the whole district 0·38 per cent. It differs greatly, however, in different circles and for different soils. On *sailáb* land in the river valleys and on land irrigated by inundation canals the nominal share is almost everywhere one-half; so it is on lands irrigated from wells in the Jhelam valley, except those situated at a distance from the river; also on all lands in the Sún valley of the Salt range. The rates of two-fifths and one-third are paid on lands irrigated from wells at a distance from the river in the Jhelam and Chenáb valleys, on poorer classes of soil in the Salt range, and along the foot of the hills, and on unirrigated lands generally.

Deductions from the common heap before division.

Large deductions are made from the common heap of grain before division between the landlord and tenant. These deductions are generally very considerable, and are usually made in the form of so many *topás* (a measure of capacity) per local maund or per plough paid to village artisans, menials and others who perform some service or have some claim, such as the blacksmith, carpenter and potter, the laborers who reap, thresh, winnow or carry the crop, the attendants on mosque and guest-house, the barber and even the beggar who goes about the village. Some detail of these fees will be found further on under the head of village menials. In the assessment calculations liberal allowances have been made for all these deductions everywhere, generally amounting to one-sixth of the total crop on lands irrigated from wells, and one-eighth on other classes of cultivation.

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Division of fodder between landlord and tenant.

A further deduction has to be made for fodder allowed to be fed off to the well-bullocks on land irrigated from wells. It is usual for the landlord to allow the tenant to grow on the well two or three acres of turnips, *jowár* and other green crops, of which the landlord takes only a nominal share. Again in years of drought when fodder is very scarce, the tenant is allowed to cut the wheat green and to give it to his bullocks to keep them alive. In such a tract as the Ara circle of Shahpur, in a bad year as much as one-third of the wheat crop may be consumed in this way, the landlord practically getting no share of that portion of the crop; and in Rabi 1892, after an almost total failure of the winter rains, it was found that nearly the whole crop on many wells in the Chenáb circle had been consumed green in this way, so that there was almost no grain produce on those wells, and it was estimated that half the area of wheat in that circle had been used up as fodder before it ripened. On the other hand, in the case of some classes of land, an addition has to be made on account of the share of the straw taken by the landlord, which is sometimes of considerable value. For instance, on *sailáb* lands, the landlord generally takes half the straw as well as half the grain. In the case of wheat the weight of straw averages 12 maunds per acre and its average price two annas per maund (in bad years it sometimes fetches a rupee a maund); so that the landlord gets on *sailáb* land nearly 12 annas worth of straw on every acre under wheat.

Number of holdings and fields.

Owing partly to partition, partly to alienation, and partly to increase in the number of tenants, the number of separate holdings—a "holding" being a parcel of land held, whether in one place or in different parts of the estate, by the same owner and the same tenant with the same rights—is rapidly increasing. In 1887 the number of such holdings was returned as 111,381, and in 1893 as 138,914. On the other hand, the number of "fields" has been reduced by revision operations from 563,913 to 509,678—a "field" or survey number being a parcel of land lying in one place in the occupation of one person or of several persons holding jointly and held under one title. At regular settlement and in the annual papers before revision it was usual to find a field so held divided up into several survey numbers owing to its having been divided by its cultivator into several plots for convenience of cultivation. This consolidation of survey numbers has perhaps been carried too far especially in the case of large areas attached to wells in the Ara circle, but on the whole it will certainly reduce the patwári's labors, and the bulk of his annual records. In the case of large tracts of waste land, the square has generally been adopted as the most convenient survey number. For the whole district the average size of a survey number is about 6 acres—but of course it is very small in the highly cultivated parts of the district—and the average size of a "holding" is about 22 acres or four survey numbers.

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Village cesses talukdári.

A complete report on the various cesses realised in the district was submitted with Deputy Commissioner's No. $\frac{C}{42}$, dated 20th September 1892, and has been separately printed. In some 30 estates in the north of the Khusháb tahsíl a special rate of 5 per cent. on the land revenue was imposed by Captain Davies on outsiders who had obtained a proprietary footing in the estate, and conferred on a selected headman under the name of *hak ála lambardári* in addition to his ordinary remuneration of 5 per cent. as headman. By Government's No. 196, dated 8th October 1893, it was held that this is not a cess at the disposal of Government but a *talukdári* due belonging to the whole proprietary body. The orders accordingly were that unless the proprietary body wished to have a special entry made in the administration paper saying that these *talukdári* dues are to be made over to a headman to be nominated from time to time by Government, then no entry whatever beyond the entry providing for the levy from the inferior proprietors of the *talukdári* due should be made. In no case did the proprietors agree to leave this income to one headman to be selected by Government, and it has therefore simply been stated in the administration paper of these estates that the due is leviable from the inferior proprietors (*málikán kabza*) without stating to whom it is payable. It is to be feared that this vagueness of decision may lead to troublesome litigation in some estates.

Tax on artisans.

In 1850, shortly after annexation, it was reported that in this district as elsewhere in Northern India a custom prevailed by which the village artisans either made a small payment in money or rendered some service in the line of their own particular occupation to the proprietors of the village in which they resided. In Sikh times the proceeds of this tax were realised as part of the income of the State; but the British Government relinquished it to the landowners. At regular settlement it was recorded as levied in 393 of the 667 estates in the district, and in almost all those estates it is still in force. It is ordinarily charged on weavers, washermen, butchers, cobblers, carpenters, blacksmiths, potters, silversmiths and barbers, but not on Brahmans, musicians, shop-keepers or sweepers. It is in fact a tax on artisans and is called *kamiána* from *kammi*, a worker. Moreover when a man of the artisan class gives up his caste occupation and becomes an agriculturist he is exempted from the tax. The rates charged vary considerably in different villages, but the most common rate is two rupees per annum payable half-yearly by each adult male working at a trade, boys and men being let off with a lower rate. The total realisations for the whole district amount to about Rs. 11,000 yearly. The tax is generally realised by the village headmen through their private accountant (*dharwái*) and applied to the payment of the village watchman's salary, or credited to the fund for common village expenses, or in some cases appropriated by the headmen or the landowners of the village. It is in many villages strongly

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objected to by the artisans, who are generally led on by the weavers, and is evidently felt as a galling poll-tax, realised by the landowning class as a mark of superiority from the artisan class.

Malba.

Malba is the name given to the fund for common expenses of the village, and the *malba* cess is a cess levied for common purposes from the revenue-payers in proportion to the land revenue payable by each. At regular settlement in all the papers of villages settled by Mr. Ouseley one uniform condition was recorded to the effect that only the following items should be chargeable to the village, *viz.*, fees on warrants for realisation of arrears, the patwári's writing materials, cost of feeding indigent travellers, and expenditure incurred by headmen when employed on business connected with the village,—the total expenditure not to exceed 5 per cent. Captain Davies, on the other hand, entered the *malba* at a fixed percentage on the assessment of the estate, generally at the following rates:—*viz.*, 5 per cent., where the assessment does not exceed Rs. 500; 4 per cent., from Rs. 500 to Rs. 1,000; 3 per cent., from Rs. 1,000 to Rs. 2,000; and 2 per cent., where the assessment exceeds Rs. 2,000. In these estates settled by Captain Davies the practice was for the headmen to realise the percentage fixed at settlement, and spend it pretty much as they liked. Dissatisfaction with the administration of the common fund is frequently expressed, and it is difficult to check the accounts. At the recent revision it was held that it was not advisable to interfere with long-standing custom, and the previous arrangements were allowed to stand, the former entries regarding *malba* being repeated, with the addition that the headmen are bound to keep an account of the income and expenses of the common fund with some shop-keeper in the village, which shall be open to the inspection of every revenue-payer, and every half-year to explain the accounts of the common fund to the whole body of revenue-payers. The only exception to this action was that in some estates in which the percentage fixed was not in accordance with the general scale, or for other reasons was unsuitable, a different percentage was fixed as the maximum rate to be collected.

Other village cesses.

In 86 villages of this district a sort of octroi tax, called *dharath*, is levied on all sales of village produce to outsiders and on all purchases of outside produce by residents of the village, the most common rates being a quarter of a sér per maund (=10 annas per cent.) on sales of grain and one *paisa* per rupee (=Rs. 1-9-0 per cent.) on the value of other articles. It is usual for the headmen to give a contract for the year to some shop-keeper in the village (*dharwái*) who pays them a sum agreed on for the monopoly, and charges fees at the customary rates on all sales, the sellers being bound to come to him for weighment, and he in return being bound to weigh their goods for them. The income from this source aggregates about Rs. 2,800 per annum and is generally credited to the common fund or

Other village cesses.

spent on such public objects as improving the village well or supplying oil and tobacco to the village mosque or guest-house. In 57 villages a custom exists by which the landowners realise a tax, varying from Re. 1 to Rs. 7 on each marriage of a daughter of a non-proprietor. It is paid by the bridegroom's father and is called *jhajhri* or sometimes *bakri* as it is often paid in the form of a goat or a sheep; and is appropriated by the owners of the land on which the bride's father lives or by the landowners on whom he is dependent.

Inámdárs.

At regular settlement certain allowances were given to leading members of the agricultural community in the form of a percentage on the assessment of the estates with which they were connected, to be deducted from the land revenue before payment into the treasury. In return for these allowances they were expected in a general way to use their influence in their own and neighbouring villages in order to put down crime and aid in the general administration. In 1886 advantage was taken of the powers given by Revenue Rule 174 to define their duties and fix their responsibilities by putting each inámdár in charge of a circle of villages and requiring him to perform all the duties of a zaildár within that circle. This system has been found to be of great advantage in all branches of the local administration. Now that for every village in the district there is some leading agriculturist living in the neighbourhood who is personally responsible for assisting the officers of every department in carrying out their duties as regards that village, it has become much easier to get things done than it was when there were only the village headmen to apply to. And the eagerness shown not only by the inámdárs themselves, but by candidates for the post among the more influential headmen, to distinguish themselves by assisting the various officers of Government who come into their neighbourhood, has rendered work of all sorts among the villages much more thorough and satisfactory. The system has since been extended, and its main features are now as follows:—

(1). The total amount to be expended on these *ináms* or service allowances has been fixed for the term of settlement at Rs. 8,500, or about $1\frac{1}{4}$ per cent. on the total final assessment of the district, including assigned revenue and water-advantage rate.

(2). The total sum of Rs. 8,500 has been distributed as follows:—

Annual value of inám.	Tahsil Bhera.		Tahsil Shahpur.		Tahsil Khushab.		Total District.	
	Number of ináms.	Total value.	Number of ináms.	Total value.	Number of ináms.	Total value.	Number of ináms.	Total value.
		Rs.		Rs.		Rs.		Rs.
Rupees 200	4	800	3	600	2	400	9	1,800
" 150	6	900	6	900	5	750	17	2,550
" 100	11	1,100	9	900	14	1,400	34	3,400
" 50	4	200	6	300	5	250	15	750
Total ...	25	3,000	24	2,700	26	2,800	75	8,500

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Inámdárs.

(3). The inámdárs have been graded and each man receives the allowance of his grade in the form of a deduction from the land revenue of some one estate in his circle, usually one in which he is himself a headman.

(4). The rules applicable to the appointment and dismissal of inámdárs are those contained in Revenue Rules 172 to 174.

(5). An inámdár may be reduced in grade for gross neglect of duty with the sanction of the Commissioner.

(6). On a vacancy occurring in any grade, an inámdár of a lower grade may be promoted to that vacancy, the successor to the *inám* of the vacant circle being given an allowance of a lower grade, each inámdár of course continuing to draw his *inám* from the revenue of a village in his circle, and the total number of *ináms* of each grade in each tahsíl not being exceeded.

(7). On first appointment no inámdár is to be placed above the Rs. 100 grade, without the Commissioner's sanction.

(8). Inámdárs' circles are not to be altered without the Commissioner's sanction.

The 75 inámdárs were selected and graded chiefly with reference to their local influence and usefulness, but care was also taken to spread the *ináms* over the district so that no locality should be without its inámdár. This consideration made it necessary in some cases to pass over deserving men in villages already possessing an inámdár in favour of less worthy men in parts of the district hitherto unrepresented. For instance some of the inámdárs in the Bhera tahsíl are distinctly inferior in character and merit to some unsuccessful applicants in the Khusháb tahsíl, who had to be denied *ináms*, because the number for that tahsíl is limited.

The district has been divided into circles, the boundaries of which coincide, as far as possible, with those of the patwárís' circles, and each of these circles has been placed in charge of an inámdár, who has been required to perform within it all the duties of a zaildár under the Revenue Rules. These circles include, as far as possible, villages having a connection with each other or with the inámdár, but in some cases the connection is little more than that of neighbourhood, for this district is not so much held by well defined tribes as some others. Each inámdár has been given a *sanad* specifying his grade, his circle of villages and his duties therein, and a register of inámdárs has been drawn up in which from time to time notes should be recorded regarding the conduct and qualifications of each inámdár and candidate for the post. These appointments are highly prized and cost the Government a large sum of money annually. No hesitation should be shown in calling upon the inámdárs to perform the duties imposed upon them by the rules and in

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Inámdárs.

punishing neglect by reduction or dismissal. If properly made use of they will be found a most important aid in the local administration, and a valuable link between Government and the people. A list of the inámdárs will be found in Table No. IX C. The number of each tribe is as follows:—

Tribe.	*Number of inámdárs.*
Awán	14
Ránjha	8
Khokhar	7
Sayad	5
Biloch	5
Pathán	4
Gondal	4
Koreshi	3
Other tribes	25
Total	75

Village headmen.

At regular settlement, especially in the Khusháb tahsíl, settled by Captain Davies, a systematic plan was carried out for reducing the number of village headmen, which had in the summary settlements been allowed to increase with hardly any check, to a reasonable figure, so that they might form a class possessed of some weight and authority in the country. The opportunity of the recent revision was taken by large numbers of the men who were then brought under reduction or their representatives to push their claims to reinstatement, and several hundreds of applications from such men and from new claimants demanding an increase in the number of headmen were presented. Very few of these were accepted, as it is undoubtedly an advantage to the administration to have the power, influence and responsibility of the village headmen confined to as few hands as possible. Where the number was increased it was on the ground that some well-marked division of the village landowners had been hitherto unrepresented, and was important enough to deserve a separate headman of its own. Headmen were also appointed in a number of new estates where none had hitherto been appointed. The total number of headmen in the district is now—tahsíl Bhera, 724; Shahpur, 430; Khusháb, 283; total 1,437; and averages about two to each estate and about one to every Rs. 400 of land revenue. The average income of a headman from fees on land revenue, water-advantage rate and water-rates is about Rs. 23 per annum.

A rough idea of the relative importance of the landowning tribes may be got from the number of headmen of each tribe as shown in the following statement, in which, however, the number of Hindu headmen is unduly swelled by the figures for

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Village headmen.

Bhera town where many of them are headmen of only one or two wells :—

Tribe.	Lambardárs or village headmen.			Total District.
	Bhera.	Shahpur.	Khusháb.	
Gondal	183	4	...	187
Awán	21	14	98	133
Ránhja	122	...	...	122
Khokhar	29	41	13	83
Khatri, Brahman and Arora ..	65	13	2	80
Biloch	1	35	24	60
Sayad	21	26	12	59
Mekan	1	42	...	43
Jhammat	2	32	1	35
Pathán	16	11	5	32
Tiwána	...	6	20	26
Rihán	22	1	...	23
Koreshi	5	9	8	22
Bhatti	5	14	2	21
Nún	9	8	...	17
Hatar	3	12	...	15
Joya	...	5	9	14
Ahír	2	6	5	13
Kaleár	4	8	...	12
Siál	4	8	...	12
Makhdúm	12	...	...	12
Tátri	7	4	...	11
Kamboh	4	6	..	10
Cháchar	...	6	4	10
Miscellaneous	186	119	80	385
Total ...	724	430	283	1,437

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Patwárís.

The great increase in cultivation and irrigation has necessitated a considerable increase in the number of the patwárís; and the increase in the assessment has made it possible to raise their number and rates of pay without increasing the rate of patwárís' cess. At regular settlement the patwári was paid by the proceeds of the cess in the estates of his circle, and the rate varied from circle to circle from 3 to 6¼ per cent. But the income from the cess is now funded and the patwárís placed in grades and paid from the General Patwári Fund; so that there is now no reason for having various rates for the patwári cess. It has accordingly been sanctioned at 4 per cent. on the land revenue and water-advantage rate throughout the district. The income of the Patwári Fund is estimated as follows:—

Source.	Amount.	Income at 4 per cent.
	Rs.	Rs.
Fixed land revenue	5,94,052	23,762
Water-advantage rate	33,200	1,328
Leases of State lands	65,000	2,600
Total ...	6,92,252	27,690

but this income is likely to increase as the deferred assessments fall due and canal irrigation extends, so that it will probably rise to about Rs. 30,000 during the next five years.

Previous to the commencement of revision operations the total number of patwári circles was 142 and the number of patwárís and assistants was 145, but since then the total number of circles has been raised to 183, and of men employed to 198. The sanctioned grades of patwárís are as follow:—

Number of Patwaris.				Rate of pay per mensem.	Total cost per mensem.	Total annual cost.
Bhera.	Shahpur.	Khusháb.	Total.			
				Rs.	Rs.	Rs.
13	12	12	37	15	555	...
26	24	23	73	12	876	...
26	24	23	73	10	730	...
Total 65	60	58	183	...	2,161	25,932

The fifteen assistants receive pay at the rate of Rs. 7 per mensem each, a total cost of Rs. 1,260 per annum. They are not attached to particular circles, but are employed, six in Bhera tahsíl, five in Shahpur, and four in Khusháb, under the orders of the Tahsíldár, who deputes them to assist any patwári whose work is unusually heavy, and who will find in them trained men ready to take up the work of any circle that falls

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Patwárís.

vacant. The total cost of the patwári establishment will therefore not exceed Rs. 27,192 per annum.

The patwárís' circles throughout the district have now been reconstituted in accordance with the above arrangements, the distribution being made on two main principles, (1) that the work of all kinds done by the patwárís, including di-alluvion and assessment of canal rates, shall be as nearly as possible equal for each circle, and (2) that the boundaries of former circles should not be altered without good reason, so as not to lose the advantage of the existing patwárí's knowledge of his villages.

The new patwárí's and assistants have been appointed from among the accepted candidates for the post of patwári, and are all passed and qualified men. All but 35 are residents of this district, and almost all have actually assisted in the remeasurement work of the present revision, so that they are well acquainted with survey work and with the duties of a patwári. Of the patwárís formerly appointed a considerable number of old and inefficient men have been weeded out in the course of settlement operations, and the remainder have all been thoroughly trained in their duties. Almost every man has had his pay raised under recent arrangements, and the rates of pay are now liberal. Strict performance of the patwári's duties should now be required, and especially no excuse should be received for the patwári not residing within his circle.

Village watchmen.

The following are the statistics for village watchmen in the district outside the municipal towns:—

Tahsíl.	Population of villages in 1891.	Number of families in villages in 1891.	Number of village watchmen in 1892.	Average per watchman	
				Of population.	Of families.
Bhera ...	171,008	33,825	162	1,056	208
Shahpur ...	127,933	27,441	141	907	195
Khusháb ...	141,795	31,410	177	801	178
Total District ...	440,736	92,676	480	916	193

For the whole district there is one watchman to 916 of population or to 193 families. No watchman in this district is paid in kind, or otherwise than in cash at a fixed rate of monthly salary. Of the 480 watchmen about 65 are paid at the rate of Rs. 4 per mensem, about 15 at the rate of Rs. 5 per mensem, and the remaining 400 or so receive pay at the rate of Rs. 3 per mensem, so that the total cost of the village watchmen is about Rs. 18,000, or less than 3 per cent. on the land revenue assessment of the district. In most villages the arrangements are those which were made at regular settlement

Village watchmen.

when the population of the district was only 302,700, and as population has increased by 60 per cent. since then, and has greatly shifted its location, the village watchmen arrangements require general revision.

The general rule as regards the levy of the village watchmen's pay is to charge it at an all-round rate on all the houses in the village except those of persons who are exempted by general consent as too poor to pay, or as servants of the community, such as barbers, bard-musicians and mosque attendants. In a considerable number of villages, however, the watchmen are paid either wholly or partly from the proceeds of the tax on artisans (*kamiána*) and the balance only is spread over the houses. From a report made in 1873 it appeared that of the 667 villages then inhabited, no cess was levied in 100 villages, a rate on the land revenue was levied in 9, a rate on houses only in 165, while in 182 villages the watchmen were paid entirely out of the *kamiána* income, and in 211 they were paid partly out of the *kamiána* income and partly by a rate on houses.

Village menials.

The village servants consist of the carpenter, blacksmith, potter, shoemaker, barber, and sweeper. Each has his appointed work and in return for his services receives certain fixed dues from the cultivators at each harvest. These dues are generally deducted from the common heap of grain before division between the landlord and tenant, and vary greatly in different parts of the district. For instance, in the Jhelam circle of the Shahpur tahsíl, it is usual to allow the village menials on wells so many *topás* of grain for each cultivating share of a well, which is generally a third or a fourth of the whole area attached to the well, and on other classes of cultivation so many *topás* per plough. The average allowance in this circle may be stated as follows:—

Laborer or kamín.	Service.	Number of topas allowed: Per well on cháhi lands.	Number of topas allowed: Per plough on other soils.
Lohár	Iron-work	24	4
Tarkhán	Wood-work	37	5
Kubhár	Pottery	30	...
Musalli	General labor	75	10
Kubhár	Carrying the grain home ...	57	12
Nái	Barber	24	4
Mirási	Bard-musician	16	2
Fakír dára...	Dára attendance	6	1
Muhassil or wazukásh ...	Protection and weighing ...	100	16
Imám masjid	Mosque attendance... ...	16	2
	Total ...	385	56

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Agricultural laborers.

The agricultural labor of the country is largely supplied by the village menials above described, but at harvest time large bands of laborers, mostly of the sweeper caste, move about the country to assist in reaping the crops, their customary remuneration being one sheaf out of every 21, which sometimes means as much as eight annas a day. When men are employed on weeding they are paid at the rate of about Rs. 2 per acre, and on threshing and cleaning grain, at four sérs of grain per day and their food. The usual rate of wages for earth-work is a rupee per *marla* which is equivalent to Rs. 1-9-0 per thousand cubic feet. Table No. XXVII shows the general rates of wages at different times. Thirty years ago, the usual rate for unskilled labor was 1½ annas a day, and now it is three annas, and the rates for skilled labor have similarly risen. Notwithstanding the rise in the price of grain, the condition of the unskilled laborer is now much better than it was, owing to the rise in wages and the greater steadiness in the demand for labor.

Petty village grantees.

In some villages one or more persons, who are looked on as the dependents of the proprietary body, receive concessions from that body, as a whole, in return for service, but such grantees are much fewer in this district than in districts further east. The grants are generally made for services rendered at mosques, shrines and village rest-houses, and sometimes take the form of a grant of proprietary right in the land so long as the grantee performs his duties, but more often consist in the payment by the whole proprietary body of the land revenue due on the grantee's land. At the recent revision of settlement, a tendency was noticeable to resume these grants, and leave such services to be paid for directly.

Transfers of land.

Table No. XXXII gives statistics of land transfers. The statistics for the different assessment circles have been discussed in detail in the assessment reports.

Sales of land.

The statistics for the whole district regarding sales of land give the following yearly averages for five years' periods :—

Period.	Number of sales.	Area sold.	Price per acre.
		Acres.	Rs.
1865-70	61	1,407	8
1870-75	137	2,524	11
1875-80	129	2,493	19
1880-85	177	3,544	13
1885-90	638	7,355	15
1890-93 (three years)	750	8,270	20

The number of sales and area sold per annum show a steady increase. The price paid has risen from about Rs 10 to about Rs. 20 per acre, and for the last eight years has equalled more than fifty times the annual land revenue assessment of the land

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Sales of land.

sold. The area annually sold equals about a three-hundredth part of the total area, excluding that owned by the State, and about half of this fraction annually passes into the hands of non-agriculturists. The selling value of the whole privately-owned land of the district is now about three crores of rupees, or fifty times the new land revenue assessment.

Mortgages of land.

The statistics regarding mortgages of land give the following annual averages of five years' periods :—

Period.	Number of mortgages.	Area mortgaged.	Area redeemed from mortgage.	Assessment in rupees	
				Of area mortgaged.	Of area redeemed.
		Acres.	Acres.	Rs.	Rs.
1865-70	204	6,578	...	...	...
1870-75	338	8,681	...	...	...
1875-80	525	6,959	2,810	...	...
1880-85	575	9,118	3,466	...	...
1885-90	2,099	30,180	7,979	9,943	2,667
1890-93 (three years)	2,103	17,403	7,769	8,574	4,124

The great increase in the last eight years is partly due to settlement operations which brought to light many old mortgages which had hitherto escaped record ; but there can be no doubt that the amount of mortgage is rapidly increasing. On the average of the last three years the area mortgaged annually exceeded the area redeemed by 9,634 acres, or about a two hundred and fiftieth part of the total privately-owned land in the district. As, however, the land most commonly mortgaged is cultivated land of comparatively good quality, the assessment of the mortgaged land is a better measure of the amount of mortgage than is the total area. On the average of the last three years the assessment of the land mortgaged has exceeded that of the land redeemed by Rs. 4,450, or 0·7 per cent. of the total new land revenue assessment of the district. The follow-

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Mortgages of land.

This shows a great increase in the last thirty-five years. The cultivated area under mortgage now equals 12 per cent. of the total cultivated area, and pays 13 per cent. of the total assessment of the district. The cultivated area held on mortgage by new agriculturists, *i.e.*, by men who were not landowners at the time of the regular settlement, is 58,500 acres, paying an assessment of Rs. 52,053, or 9 per cent. of the total assessment of the district. A certain proportion of this is held by village artisans who themselves cultivate the land, but by far the greater part is held by money-lenders taking rents from cultivating tenants or from the owner himself who cultivates the land as a tenant under the mortgagee with little hope of ever redeeming it.

Alienation of land.

For the district, as a whole, these figures are bad enough. But in the more thickly peopled and fully cultivated parts of the district the proportion of the land alienated from its original owners is much more serious. For instance, in the Jhelam circle of the Bhera tahsíl 7½ per cent. of the whole cultivated area have changed hands by sale since settlement, 4 per cent. having passed finally into the hands of money-lenders, and 16 per cent. are now held under mortgage, almost entirely by the non-agricultural classes. Among the causes of these transfers are—(1) that many of the owners of land in pastoral villages on the introduction of canal irrigation found they had more land in their hands than they could themselves cultivate and readily parted with their rights in the excess area for cash; (2) that many of them, being addicted to cattle-theft and rioting and of a litigious disposition, became involved in costly proceedings before the Criminal and Civil Courts and burdened their lands for money to pay the fines and costs; and (3) that the standard of food, clothing and dwellings has risen greatly since settlement, and many landowners have lived beyond their means. The chief cause of the numerous transfers however undoubtedly is the great rise in the money-value of land, which made the money-lending classes anxious to get a hold upon it by advancing money on every opportunity to the improvident Musalmán landowners, combined with our legal system which makes it possible to obtain and execute decrees containing more interest than principal.

Process of expropriation of peasant owners.

The process by which this state of things has been brought about may be best understood by taking the case of a typical Musalmán peasant, say in the Ara circle of the Shahpur tahsíl. Fifty years ago, under Sikh rule, the grandfather owned a share in a well, and with his two pairs of bullocks cultivated his 8 or 10 acres of land annually. The representative of the Sikh Government took from him in kind the whole of the third of the gross produce which in that circle forms the landlord's share, leaving him just enough to support himself, his family and his cattle. He had little need of cash for his daily transactions, and there being no margin of profit left him

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Process of expropriation of peasant owners.

on his cultivation, had no credit on which to borrow. Then came British rule, and his assessment was commuted from kind to cash, and reduced at first to 80 per cent. and soon after to 50 per cent. of the net profits of his cultivation, the other 50 per cent. being presented to him by a generous but short-sighted Government. Thirty years ago, after the assessment of the regular settlement had been made, and prices began to rise rapidly, the father succeeded to an unencumbered property, and found he could in fair years easily pay the revenue demand, and have a considerable profit over, and so was much better off than his father had been under the Sikhs. But he was unthrifty, and perhaps unlucky in bad seasons, and finding that the Hindu money-lender in the neighbouring town, with an eye to that margin of profit, was quite ready to advance him cash, whether in order to pay the land revenue, to replace a dead bullock or to indulge some extravagant wish, he too readily plunged into debt, agreeing to the rate of interest demanded. Notwithstanding his efforts to pay off the debt, the high rate of compound interest ate up all his payments, and after ineffectual struggles against the meshes which surrounded him, he succumbed to his patient, far-sighted creditor and mortgaged his land for a sum which he could never hope to repay, and which was largely made up of interest charged year after year on the small advances actually made, and of interest on interest. When the son succeeded five or ten years ago to the ancestral land, he found himself at the mercy of the money-lender mortgagee, who realises as landlord's profits the same third of the produce which the Sikh kárdár realised from his grandfather as State dues, and who, if the peasant kicks too hard against the pricks, has the power to turn him out of his ancestral holding and make him a landless laborer. The now merely nominal proprietor is thus even worse off than his grandfather was under Sikh rule, for the Hindu money-lender, now really his landlord, having his pecuniary self-interest alone to animate him and plenty of other tenants available, is likely to prove a harsher master than the Sikh kárdár, who knew it would be difficult to find another tenant if he pressed his man beyond the power of endurance. And what has the State gained by the course of events? The Sikh Government realised one-third of the gross produce; the British Government voluntarily gave up half of this to the peasant, hoping to make him more prosperous and independent, but he is even poorer and more of a serf than he was when we found him, and the revenue so generously relinquished by the State now finds its way into the pockets of the money-lender, who practically ran no risks in making his small loans, and has already recouped himself for them many times over.

Economic condition of the people.

Notwithstanding the great increase of agricultural indebtedness, which is even worse than the above figures would show, for there is a very large amount of unsecured debt due by

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Economic condition of the people.

the peasants to the money-lending classes, the economic condition of all classes of the people has greatly improved since the commencement of British rule. The owner of land who has managed to keep his expenditure within his income and to retain unencumbered possession of his ancestral holding, is very much better off than his grandfather was. His cultivation has extended (the average area of cultivation per proprietor is now 13 acres against 9 at regular settlement); there has been a marked increase in the means of irrigation; the produce of his holding has been greatly increased; prices of agricultural produce have approximately doubled; and notwithstanding the recent great increase in the total land revenue of the district, it absorbs a much smaller fraction of the gross produce than it did in the days of Sikh rule. The greatly increased margin of profit is secured to the peasant proprietor, so long as he keeps out of debt, and his standard of comfort has risen in a marked degree, as regards food, dress and general mode of life. Even the indebted proprietor who has alienated his ancestral land is only a degree worse off than his grandfather was under a rapacious Sikh kárdár. The large tenant-class have, owing to the rapid expansion of cultivation and irrigation, found it easy to get land on favourable terms. The artisan and laboring classes have shared in the general prosperity, employment has become more certain and abundant, and the construction of roads and railways has made them much more secure against famine. Strong evidence of this prosperity is to be found in the comparatively high birth-rate and low death-rate, and in the marked decrease in all kinds of infirmities shown by the results of the recent census. The class which have benefited most by the introduction of British rule is the money-lending class, who have taken full advantage of the commercial character of our legislation to annex to themselves much more than their proper share of the capital which has been accumulated under the *pax Britannica.*

Character of the people.

Some account of the character of the different tribes is given in Section C of this Chapter. On the whole the Musalmán peasants of this district are a fine race, of good physique, manly, fairly industrious, hospitable and well disposed. Their chief faults are want of thrift, jealousy and factious spirit. Although little more than a generation has passed since the district was a scene of anarchy, crimes of violence are not common. Only some 12 murders on the average are committed annually, and these are generally due to sexual jealousy or ill-feeling engendered by disputes about land. Riots are not very numerous or serious, and are wonderfully few considering the quick temper which characterises many of the people and particularly perhaps the Awáns. When the strong arm of the law put down crimes of violence, the jealous character of the people made them take to intrigue as a means of injuring their enemies, and our defective system of legislation made our Law Courts, both

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Character of the people.

Criminal and Civil a ready instrument to their lands. One of the worst features of the present character of the population is the readiness with which partisans combine to manufacture or bolster up cases against members of the opposite party, and the utter disregard for truth they show when they come into Court either as parties or witnesses. Sometimes the man who so readily commits perjury is influenced by a desire to help a friend, but more often the motive is to injure an enemy, the motto of the jealous partisan apparently being always to hit a man when he is down. There are, however, signs that this factious, litigious, intriguing spirit is not so strong as it was, and some hope that the coming generation will display less of this flaw in an otherwise admirable character than did their fathers.

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE, ARBORICULTURE AND LIVE-STOCK.

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Agriculture, Arboriculture and Live-stock.

General statistics.

Table No. XIV gives general figures for cultivation and irrigation and for State waste land; while the rainfall is shown in Tables III, III A and III B. Table No. XVII shows statistics of lands owned by the State. Table No. XX gives the areas under the principal staples, and Table No. XXI the average yield of each. Statistics of live-stock will be found in Table No. XXII. Further statistics are given under their various headings in the subsequent paragraphs of this chapter. Land tenures, tenants and rent, and the employment of field labour, are subjects which have already been noticed in Chapter III.

Total area and area under cultivation.

According to the professional revenue survey made at various times between 1853 and 1865 the total area of the district is 4,651 square miles, or including the rivers 4,697 square miles; according to the recent re-measurements made by the patwárís it is, including that portion of the rivers which lies within the boundary of the district, 4,741 square miles, of which in 1893 477 square miles were returned as unculturable, 3,186 as culturable, and only 1,074 square miles or less than a fourth of the total area of the district, as under cultivation.

According to the records of regular settlement which were compiled at different times between 1855 and 1864, the total cultivated area excluding land recently thrown out of cultivation was 304,870 acres. The area under cultivation has gone on steadily increasing year by year and was returned in 1888 as 612,659 acres, and in 1893 as 687,217 acres, or much more than double the area of regular settlement. During the last six years cultivation has increased at the average rate of more than 12,000 acres per annum. The increase of cultivation in the different tahsíls since regular settlement has been 131 per cent. in the Bhera tahsíl, 173 per cent. in the Shahpur tahsíl, and 89 per cent. in the Khusháb tahsíl. The more rapid rate of increase in the two former tahsíls has been mainly due to the extension of irrigation from inundation canals.

Agricultural tracts.

The mode of cultivation varies with the physical character of the different parts of the district which have been already described in Chapter I. At the recent revision of settlement the district was divided into assessment circles based on

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Agricultural tracts.

these physical features and the resulting modes of cultivation. The main divisions are (1) the Chenáb valley; (2) the Bár uplands between the Chenáb and Jhelam; (3) the Jhelam valley; (4) the sandy Thal uplands west of the Jhelam; (5) the Mohár tract along the foot of the Salt range; and (6) the valleys inside the range. The administrative division of the district into tahsíls made it necessary to subdivide the Bár and Jhelam valley tracts, and the distance of part of the latter tract from the river made it necessary to constitute part of it a separate circle, so that the assessment circles as finally fixed were as follows:—

Tahsíl.	Assessment circle now adopted.	Corresponding circle of regular settlement.	Brief description of present circle.
Bhera	Chenáb	Hithár ... ... / Nakka	Chenáb valley.
	Bár	Utár	Upland.
	Jhelam	Nakka ... ... / Hithár	Jhelam valley.
Shahpur	Bár	Utár	Upland.
	Ara	Utár ... .. / Nakka	Upland.
	Jhelam	Nakka ... .. / Hithár	Jhelam valley.
Khusháb	Jhelam	Hithár ... ... / Nakka	Jhelam valley.
	Thal	Thal	Sandy upland.
	Mohár	Danda ... ... / Mohár	Foot of hills.
	Hill	Hill	Salt range.

Soils of the cis-Jhelam tract.

In the Bhera and Shahpur tahsíls and in that portion of the Jhelam valley which lies in the Khusháb tahsíl, the people as a rule recognise no differences of soil except such as are based on the existence or otherwise of irrigation, and on the capacity which each kind of soil possesses of retaining water for a longer or shorter period. In the riverain, land annually inundated by ordinary floods is called *kachcha*; higher land subject to inundation by high floods is called *bela*, a term generally applied

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Soils of the cis-Jhelam tract.

to the islands in the river channel; a thin layer of alluvial soil over river-sand is called *rappar*; a deposit of silt on old land is *att*, while *seu* or *sailába* is the general term for land subject to inundation from the river. A light sandy soil is called *ratúli* (*i.e.*, sandy); a more fertile loam with a less admixture of sand is called from its color *ratti* (*i.e.*, red); and a still stronger clayey soil is known as *dar*, or, if it be in a hollow often filled with rain water, *dabbar*. With sufficient moisture *dar* is the most productive, but in ordinary seasons *ratti* gives the best crops. Land impregnated with salts is everywhere known by the name of *shor*, *kallar* or *kalri*. *Maira* is highlying generally sandy ground on which rain water does not lie; patches of hard barren land off which water flows readily are called *rari*; both are included in the term *thangar*, which means highlying land. *Bhusri* is light sandy loam, while a harder lowlying loam is called *rohi*. The long narrow depressions which are frequent in the Bár, and are probably old river channels, are generally known as *váhal*; if very narrow they are called *nali*; a wide hollow is called *chura*, and a small hollow *chol*; lowlying ground in which grass grows well is called *talla*. *Rag* is the sloping bank of a hollow or depression. Cultivated land is generally called *rarhi*; if embanked to catch the drainage water off neighbouring higher land it is *karáhi*, *karhat* or *pál*; if near the village and benefiting from its manure it is *nyái* (a term also applied to patches of cultivation in the Bár); if irrigated from wells or *jhalárs* it is *cháhi* or *ábi*; if irrigated from a canal (*nála*) it is *nahri*.

In this tract for assessment purposes the soils have been classed according to means of irrigation as follows:—

1. *Cháhi*, including all land irrigated from wells or *jhalárs*, whether assisted by canals or river floods or not.
2. *Nahri*, *i.e.*, land ordinarily irrigated by canals.
3. *Sailáb*, *i.e.*, land subject to inundation from the river.
4. *Báráni*, *i.e.*, land dependent on the immediate rainfall only.

Soils of the Thal.

In the Thal the peasants make the following distinctions of soil. *Láhga* or *paili* is the name given to the patches of hard level soil which appear here and there between the sandy hillocks, benefit from their scanty drainage and produce fair crops of *bájra* and *moth*. The sides and surfaces of the hillocks themselves are sometimes (especially near the villages) slightly scratched and sown with the seeds of the water-melon, and this primitive style of cultivation is known as *vári*. When uncultivated, the sand-hills are known as *tibba* or *man*, or collectively as *Thal*, and the hard patches between are called *lak*, or, when extensive, *patti*. In this tract no distinction of soil or class has been made for assessment purposes.

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Soils of the Mohár.

The wide barren plain of hard salt-impregnated soil near the base of the hills, known collectively as *chhachh*, is also called *rari*. A little cultivation is carried on here by means of the rainfall on the field itself and this is known as *búndi* or *báráni*, but the most usual form of cultivation is by means of long low embankments so constructed as to guide the drainage of the higher barren soil (*rari*) on to fields lying at a slightly lower level, which then become capable of cultivation, and are known as *raridár*. The stony land at the base of the hills is called *gár* or *garanda*, and the cultivated land further out on to which the water of the hill-torrents is conducted by a system of embankments is called *náladár*, and corresponds to the *hail* of the hill circle. Still further out the lands which only benefit from plentiful drainage bursting the banks of the nearer fields are known as *chhaldár*. Patches of cultivation inside the hills are called *cháhri*. Here for purposes of assessment the soils are classed as (1) *náladár* or lands benefiting from hill-torrents; (2) *raridár*, or lands receiving drainage from barren tracts lying slightly above them; or (3) *báráni* (the *búndi* of last settlement) or lands dependent on their own rainfall alone.

Soils of the Salt range.

The soil of the valleys, formed by the gradual disintegration of the limestone and sandstone rocks of which the upper surface of the range is chiefly composed, is exceedingly fertile and its powers are being constantly renewed by fresh deposits brought down by the torrents from the surrounding hills, so that there is little need of manure or fallows. It does not vary much in general character throughout the tract, except that in Jába and other villages to the north-east, which are bounded on the north by a range of sandstone, instead of the usual limestone, the soil is more sandy and less fertile than in the villages to the west. Its productive powers, however, differ greatly in the several villages, and even in the same village, according as the situation of the field places it more or less in the way of intercepting the fertilizing deposits brought down by the hill-torrents after rain, or of receiving the drainage from neighbouring higher grounds. It is on this distinction that the peasants base their classification of soils, which has been followed in the recent settlement. Where a torrent debouches from the hills on to comparatively level ground, a strong embankment is thrown across it, not to hold up the water permanently, but to turn it out of its deep natural channel on to the higher-lying culturable land. Should one embankment not be sufficient, another is made lower down to control the surplus water, and so on, until the whole of the water brought down by the torrent, laden with its limestone mud, is poured over the fields on the slopes of the valley. If the torrent is a large one, the embankments are so arranged as to divide the body of the water into several more manageable streams. The fields which receive the first flow have

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Soils of the Salt range.

strong and high embankments built round their lower edges so as to retain the water until the field is thoroughly saturated, it is then passed on through an opening made in the embankment to the field below, and so on, in turn, until the whole of the water has percolated into the soil. Thus the slopes of the valleys have been gradually worked into a succession of terraces, one below the other, and in some cases the dams are so strong and so well designed that the natural channel of a large torrent remains perfectly dry and, even after heavy rainfall on its catchment area in the hills, the whole stream is turned on to the ridges on either side, and passing down gradually from terrace to terrace irrigates a large area of comparatively high land, which would naturally remain dry and almost unculturable. Those fields which get the first flow of water are the most favourably situated, for they are sure of irrigation even after a scanty shower. They are generally to be distinguished by the high and strong embankments needed to retain the water sufficiently long after heavy rainfall, and are known as *hail.* (This term is also applied to land situated immediately below a village-site and benefiting from the drainage of the village, which usually brings down some fertilising manure along with it). The fields situated farther from the mouth of the gorge, so as to receive only the surplus water of the torrent after the *hail* has been irrigated, or which receive only the surface drainage from a small area of higher-lying land, are classified as *maira.* Their embankments are generally lower and weaker than those of the *hail* fields, and their soil looser and lighter. Those fields again which are so situated as to get very little drainage at all, and to be dependent almost entirely on the rain which falls directly on them, are known as *rakkar* or *báráni* and are often more stony than *hail* or *maira.* These are the only important distinctions of soil recognised by the people and useful for assessment purposes. All land not irrigated from a well or permanent water-course has accordingly been classed as *hail, maira* or *báráni.* The small area irrigated from wells is classed as *cháhi,* and the insignificant area irrigated by small perennial streams is classed as *nahri.*

Means of irrigation.

The classification of the total area under cultivation according to means of irrigation is as follows (in acres):—

	Cháhi.	Nahri.	Sailáb.	Báráni.	Total.
At Settlement (1854-64) ...	131,545	2,192	45,625	125,508	304,870
In 1893	236,524	87,654	69,838	293,201	687,217
Increase per cent. ...	80	Great	53	134	125

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Means of irrigation.

The number of wells in use has increased from 4,646 at settlement to 6,773 in 1887 and 6,865 in 1893. The average area returned as *cháhi* per well is 34 acres, and the area of *cháhi* crops actually harvested per well 25 acres on the average of the last three years, *i. e.*, only three-fourths of the total area returned as ordinarily cultivated with the aid of irrigation from wells actually produces an irrigated crop on an average of years.

The area flooded directly by the rivers is not capable of any further marked increase, and has remained fairly constant at about 69,000 acres for the last five years.

The area cultivated by means of the local rainfall, aided in part by mountain torrents or the drainage from neighbouring higher ground, has much more than doubled since settlement and has increased in the last five years by 40,000 acres. On the average of the last five years, however, only 2,00,432 acres have produced an unirrigated crop, so that on an average of years more than a fourth of the unirrigated area under cultivation fails to produce a crop.

The enormous increase in canal irrigation is a marked feature in the history of the district. The area irrigated by canals increased from 68,650 acres in 1888 to 87,654 acres in 1893, and is likely to go on increasing rapidly as canals are being further developed.

Wells.

Facility of irrigation from wells depends (1) on the quality of the water, (2) on its depth below the surface, (3) on the continuity of the supply. In the river valleys and those parts of the Bár uplands which adjoin them the sub-surface water is almost everywhere sweet ; there is however a noteworthy exception in a small belt of land running from Dhakwan to Kot Pahlwán where the subsoil water is impregnated with salt to such an extent as to injure the crops in dry years ; there is some reason to believe that in this tract the effect of the spread of canal irrigation has been to increase the såltness of the well water, and the state of the crops irrigated from wells in that area should be watched. In the Bár uplands far from the rivers the water in the wells is often brackish and unsuitable for irrigation. In the plain portion of the Khusháb tahsíl, except in the narrow strip immediately along the river, the subsoil water is so impregnated with salt as to be quite useless for purposes of irrigation and in many places undrinkable, so that irrigation from wells in that large tract is almost unknown. In the Salt range the subsoil water in the basins of the valleys is generally sweet, even close to the margin of the Salt lake of Uchháli. As for the depth to water, that naturally increases as one goes away from the channels of the rivers, even in greater proportion than the rise of the land surface above sea-level. In the river valleys the depth to

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water varies from about 15 feet near the river to about 40 feet near the edge of the Bár upland ; but in the Ara circle in some places about ten miles from the river water is not found within 55 feet from the surface. The introduction of canal irrigation has had a marked effect in raising the water-level in the Jhelam circle, where in many places instead of 200 pots on the Persian-wheel only 150 or less are now required ; this effect has been greatly enhanced by the record flood of July 1893, since which the subsoil level at the head-quarters station has risen to within 6 feet of the surface and the foundations of some of the buildings threaten to subside. In the Bár uplands the depth to water varies from 50 to 80 feet, and many wells require 400 pots on the Persian-wheel. In the Thal the depth to water is 55 feet or more.

The continuity of the supply of water depends on the nature of the substrata ; in many parts of the district there is a substratum of water-bearing sand through which water percolates regularly and rapidly into the well. This is called the *sach*, and the success of a well depends on whether it has been sunk far enough to reach this *stratum*. If the *sach* has not been reached the water is soon exhausted and the well cannot be constantly worked, so that the area it irrigates is small. In the Chenáb valley as a rule the *sach* is better the farther one goes from the river, and the wells near the river are more easily exhausted and irrigate a smaller area than those towards the Bár.

Almost everywhere in the district the wells are made of burnt brick set, not in mortar, but in mud ; and so good is the subsoil that such wells last for many years. In the Bár such wells practically last for ever, and many old wells made by the former inhabitants centuries ago have been dug out, repaired and set agoing. The site of such a well is sometimes discovered by noticing that goats will not sit over it. The cost of a well depends chiefly on the depth to water and varies from Rs. 150 near the river to Rs. 500 or more in the Bár. An ordinary well in the river valleys may be taken as costing about Rs. 200 besides the peasant's labor.

When a site is to be chosen for a new well the landowner calls together his friends and procures Rs. 1-4-0 worth of *gur*. The experienced men among them consult as to what would be a good place, and select if possible ground raised slightly above the level of the land to be irrigated. They try to get a site towards the north, as it is found by experience that water flows better to the south than to the north ! This idea is probably due to the general slope of the country being southwards. It is also found that water does more work when it flows nearly level with the ground than when it flows at a higher level. When the site has been chosen a blessing is prayed for *(duá kher ákhí)*, a potful of water is poured on

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the place, and a lump of the *gur* put on it. Then the most respectable men present take a spade (*kahi*), and all holding it together strike it into the ground to mark the spot chosen (*thappa márna*) ; the younger men then commence the excavation and the rest of the *gur* is distributed.

The universal means of irrigation from wells is the Persian-wheel, the wood-work of which costs about Rs. 30. Sometimes this apparatus is set up on the bank of a canal or of a branch of the river, when it is called a *jhalár.* The rope-and-bucket apparatus is used only for the purpose of raising drinking-water from the deep wells in the Thal. The cost of irrigation depends chiefly on the depth to water. In the river valleys small bullocks are strong enough to work the wheel, but in the deep wells of the Bár, where the wheel carries 400 pots, only the strongest cattle can work the well, and male buffaloes are most generally used, often costing Rs. 60 or more each. Here a well in full work requires 18 buffaloes, giving three pairs to each third of a well, and the owners of a well, sometimes six or ten in number, generally get tenants to join them for the season, the produce of the irrigated land being divided between them in proportion to the number of buffaloes supplied by each. In other circles also it is common for a number of landowners to have shares in a well, but there it is usual for each sharer to work the well for a period corresponding to his share, irrigating his own land from the well for that period.

The area ordinarily cultivated with the aid of irrigation from a well varies greatly in different parts of the district, and so does the area annually harvested per well. For the whole district the average area so attached to a well is 34 acres, and the average area of irrigated crops actually harvested is 25 acres. The extremes are found in the Ara circle where 54 acres are on the average attached to a well, but only 24 acres give a crop in the year ; and in the Salt range where the area attached to a well averages only 2½ acres but produces 4¼ acres of irrigated crops annually.

The nature of the crops grown on a well varies considerably in the different tracts, and has been described in the various assessment reports. For instance in the Jhelam circle of tahsíl Bhera a well on the average gives annually 25 acres of crop, of which 6 acres are grown in the kharíf and 19 in the rabi. The kharíf crop includes 1½ acres of *jowár,* 1½ acres of *bájra,* 2 acres of cotton, and an acre of maize, *chína,* sugarcane or rice, and the rabi crop 14 acres of wheat, 1½ acres of barley, half an acre of gram, 2 acres of turnips, carrots and other vegetables, half an acre of poppy, and half an acre of pulses, oilseeds, or tobacco. In the Ara circle of tahsíl Shahpur a well gives on the average 24 acres of crop, of which 6 acres are grown in the kharíf and 18 in the rabi ; but here the detail is 4 acres of *jowár,* 1¼ of cotton, and ¾ acre of *chína, bájra* or other crop in the kharíf, and in the rabi

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13 acres of wheat, 2½ acres of vegetables, half an acre of barley, half an acre of oilseeds and 1½ acres of pulses, tobacco, &c.

System of cultivation on well lands.

The Ara circle may be taken as the extreme type of cultivation dependent almost entirely on irrigation from wells. In this circle the average area attached to a well is 54 acres, but of this only 24 acres are cropped in a year. A well with its block of land is generally divided for purposes of cultivation into three parts (*triháí*), each worked by two ploughs, so that a well in full work has 6 yoke of 12 oxen. Each part of the well-block again is subdivided into two or three or four plots, one or more of which are cultivated for one year only and then left uncultivated for a year or more, because it is found that, owing to some quality of the soil or water, continuous cropping gives a very poor outturn. It is also found that if land which has borne a wheat crop is sown even years after with *jowár*, or *jowár* land with wheat, the crop is bad, so that often wheat follows wheat, and *jowár jowár* continuously, but at an interval of one or two years. As water does not sink into the soil readily the well water can be conveyed a long way economically, and small water channels (*ád*) carry it sometimes nearly half a mile from the well. In other parts of the river valleys the area attached to a well is smaller and more compact and a much smaller proportion of it is allowed to lie fallow for a year. Little attention is paid to rotation of crops ; wheat often follows wheat year after year ; but sometimes wheat is followed by cotton or *jowár*. Manure is applied to *cháhi* lands so far as available, and as fuel is generally plentiful in this district, less of the cowdung is consumed as fuel than in the east of the Punjab and more is available as manure. Owing to the trouble of carriage the lands near the village site generally are the best manured, and similarly of the lands attached to an outlying well, the fields nearest the well usually get more manure than those at a distance, so that often outlying fields get practically no manure at all and are consequently left fallow more frequently than those near the well. Fields intended to grow rich crops such as sugarcane or poppy are plentifully manured.

Canals.

There was practically no canal irrigation in the district until in 1860 Mr. Macnabb, Deputy Commissioner, cleared out at his own expense an old river channel which developed into the canal called after him the Macnabbwáh, and induced Malik Sáhib Khán, Tiwána, to excavate a large canal to irrigate a grant of waste land given him at Kálra. The profits secured were so great that numerous other canals were soon after constructed, some by the State and others by private persons, and although several of these have since been abandoned or absorbed in others, there are now in existence four State and 16 private canals, more or less in working order. The State Canals are (1 the Station Canal, and (2) the Sáhiwál Canal, both in the Shahpur tahsíl, the latter of which has now absorbed the Macnabbwáh and the old Sáhiwál Canal, (3) the Rániwáh in the Bhera tahsíl,

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Imperial Canals.

and (4) the Corbynwáh in the Khusháb tahsíl. The first two are the property of the Imperial Government and the two last are Provincial property.

The State Canals in the Shahpur tahsíl, which then consisted of the Station Canal, the Macnabbwáh and the old Sáhíwál Canal, were purchased in 1870 by the Imperial Government from local funds at a cost of Rs. 20,610. In 1877 to 1880 an additional capital expenditure was incurred and the capital outlay raised to Rs. 40,739 at which it stood till 1891. Taking the averages of five-yearly periods we have the following statistics:—

Period.	Capital outlay to end of year.	Collections less refunds.	Working expenses.	Net revenue.	Interest charges.	Percentage of net revenue on capital outlay.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1870-75 ...	20,610	6,006	4,107	1,899	824	9·2
1875-80 ...	40,739	11,781	6,929	4,852	1,629	11·9
1880-85 ...	40,739	18,413	9,663	8,750	1,629	21·5
1885-90 ...	40,739	34,849	17,751	17,098	1,629	42·0

Since 1890 further expenditure has been incurred under an Engineer Officer specially deputed for the improvement of these canals, and the accounts for the last three years stood as follows:—

Year.	Capital outlay to end of year.	Collections less refunds.	Working expenses.	Net revenue.	Interest charges.	Percentage of net revenue on capital outlay.
	Rs.	Rs.	Rs.	Rs.	Rs.	
1890-91	40,739	49,601	38,629	10,972	1,629	26·9
1891-92	81,181	48,315	26,535	21,738	3,247	26·8
1892-93	1,36,867	67,161	28,524	38,637	5,475	28·2

For the first twenty years of their working the balance of revenue at the credit of these canals, after deducting working expenses and interest, was Rs. 1,29,430 or more than three times the capital expenditure up to that time ; and in 1893, after twenty-three years of working, these canals, notwithstanding a new additional capital expenditure in the last two years of Rs. 96,128, after deducting from the income all kinds of expenditure, including working expenses, interest, and even the capital outlay itself, had brought in a clear profit to the State of Rs. 53,501.

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Provincial Canals.

Still more favourable are the returns of the Rániwáh Canal in the Bhera tahsíl. This canal was originally excavated in 1870 by the Deputy Commissioner with the aid of *takávi* advances to the amount of Rs. 19,500, and the income of the canal in the first year of its running was Rs. 5,642 and in the second Rs. 19,070. The *takávi* advances were paid off and in the third year after the commencement of the canal the *capital cost was extinguished* and Government was in possession of a canal *which had cost it nothing*, capable of irrigating 6,000 acres and having a net revenue of Rs. 7,000 per annum. Since then the canal has been gradually extended out of revenue, yet in no year have the working expenses exceeded the income. There is no capital account, for the capital has been repaid, and there is no interest charge against the canal.

Taking the average of five-yearly periods the statistics are as follows:—

Period.	Collections less refunds.	Working expenses.	Net revenue.
	Rs.	Rs	Rs.
1870-75	9,920	6,251	3,669
1875-80	14,167	6,626	7,541
1880-85	28,430	8,200	20,230
1885-90	38,280	11,245	27,035

The corresponding figures for the last three years have been—

Period,	Collections less refunds.	Working expenses.	Net revenue.
	Rs.	Rs.	Rs.
1890-91	45,390	9,613	35,777
1891-92	33,964	7,094	26,870
1892-93	50,750	22,039	27,711

This canal, after extinguishing its capital cost, has during the twenty-three years since it was commenced brought in to the Provincial Government a net profit of over Rs. 3,80,000.

The Corbynwáh Canal in the Khusháb tahsíl was originally made in 1879 by Captain Corbyn, Deputy Commissioner, at the cost of the District Board and Khusháb Municipal Committee, but finally in 1891 was acquired by the Provincial Government,

together with Malik Sher Muhammad Khán's Canal alongside which it ran. The capital cost of the combined canal to Government is estimated at Rs. 38,671, including Rs. 13,671 spent on improvements after the acquisition. During the five years ending 1892 it irrigated on the average 2,428 acres, had an income of Rs. 1,959 and an expenditure of Rs. 1,019, and brought in a net profit of Rs. 940 per annum.

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Provincial Canals.

Private canals.

The private canals now in existence are as follows:—

No.	River.	Name of canal.	Approximate area irrigated.
			Acres.
1	Chenáb ...	Makhdúmánwála...	1,000
2	" ...	Dáimwála	200
3	" ...	Muhkamdínwála	300
4	Jhelam ...	Píránwála	2,400
5	" ...	Amír Chandwála	100
6	" ...	Núnánwála	5,500
7	" ...	Sultán Mahmúdwála	6,500
8	" ...	Nabbewála	100
9	" ..	Chahárumi	500
10	" ...	Sáhib Khánwála	12,000
11	" ...	Mekanánwála	5,000
12	" ...	Chillwála	5,500
13	" ...	Sarfaráz Khánwála	4,500
14	" ...	Jhammatánwála	200
15	" ...	Nathúwála	600
16	" ...	Kandánwála	100
		Total Private Canals ...	44,500

This area is approximately the maximum irrigated in a good year, the average irrigation being considerably less. Besides the Malik Sher Muhammad Canal bought up and absorbed in the Corbynwáh, as already mentioned, the Jahán Khánwála in Bhera was purchased by the Provincial Government some years ago for Rs. 5,000 and absorbed in the Rániwáh, and the Mahotewála has recently been purchased by the Imperial Government for Rs. 1,200, and absorbed in the Sáhiwál Canal. A full account of each of the private canals will be found in the assessment reports.

Canal-rates.

At the recent revision of settlement, after full discussion, the following rules were sanctioned for all State Canals in the Bhera and Shahpur tahsíls:—

Rules for assessment of lands irrigated by State Canals in the Bhera and Shahpur tahsíls.

1. All irrigation from State Canals shall be chargeable with water-rate as follows:—

	Rate per acre.	
Flow irrigation—	Rs.	a.
Rice	3	8
All other crops	2	8
Grass lands	1	4
Lift irrigation—		
All crops	1	4

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Canal-rates.

2. The assessing officer shall have discretionary power to remit, in whole or in part, the water-rate on lands which have taken water, but on which the crops have failed or been very poor.

3. He shall also have discretionary power to remit not more than half the water-rate on land assessed at *cháhi* or *sailáb* rates.

4. When the water-rate is remitted in whole or in part, a proportionate remission of the water-advantage rate will be granted.

On the Corbynwáh in the Khusháb tahsíl the same rules apply except that there the sanctioned water-rates are as follows:—

	Per acre.
Flow irrigation—	Rs. a.
Crops of all kinds	1 8
Grass lands	0 2
Lift irrigation—	
Crops of all kinds	0 12

The soil on this side of the river is very inferior to that on the other side, the grass lands in particular being very poor and much impregnated with salt, and the supply of water is precarious; hence the lower rates fixed.

On private canals from the Jhelam the canal-owner generally takes as the price of the water one-fourth of the gross produce of the land irrigated, both grain and straw, after making the usual deduction for village menials. The accounts of the Kálra estate under the Court of Wards show that the average value of this income is about Rs. 2-6 per acre irrigated, or very nearly the same as the flow rate of Rs. 2-8-0 per acre on the State Canals. Indeed on State Canals it is common for the cultivator to make over one-fourth of the gross produce to a speculator of the shop-keeping class who in exchange agrees to pay the canal-rate of Rs. 2-8-0 per acre. For lift irrigation the owners of private canals generally charge from Rs. 16 to Rs. 22 on each *jhalár* or Persian-wheel erected on the bank of the canal. In some cases the owners of the land through which a private canal passes are entitled to the irrigation of a certain area free in return for their having given the land over which the canal passes—a source of frequent dispute and litigation.

On the small private canals from the Chenáb river, the canal-owners usually take a water-rate in cash at the rate of Re. 1 to Re. 1-4-0 per acre, the soil being inferior and the canals less advantageously situated than on the Jhelam side.

Besides the water-rate, a water-advantage rate is levied on all land irrigated by canals, whether State or private, at the rate of eight annas per acre on the Jhelam and four annas per acre on the Chenáb Canals; and on all land irrigated by private canals an additional royalty rate of four annas per acre on the Jhelam, and two annas per acre on the Chenáb, is charged to the owner of the canal, by way of asserting the right of the State to the water in the rivers.

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Crops on canal-irrigated lands.

On an average of years the area ordinarily cultivated with the aid of irrigation from canals produces about 86 per cent. of crop; *i.e.*, about 14 per cent. of the area is either left unsown or fails to ripen. Of the total area of such crops harvested, wheat occupies about 40 per cent., cotton 30 per cent., *jowár* 9 per cent., and *bájra* 8 per cent., so that by far the most important crops are wheat and cotton. The area sown for the rabi is somewhat larger than for the kharíf. The canals generally commence to flow in the beginning of April and cease flowing in the beginning of September. Crops grown on the lands dependent on canals are somewhat precarious, dependent as they are on the rise and fall of the river. Should the river rise early after a dry winter, so that the canals can be opened in time to irrigate the ripening wheat, great benefit results; on the other hand, should the river fall early in August and the canal cease to flow, the cotton crop suffers and the land is not moistened for the rabi sowings. Very little land irrigated by canals gets any manure and little attention is paid to rotation of crops. Virgin soil irrigated by canals produces excellent crops for a few years and then gradually decreases in fertility unless it is so situated as to catch the rich silt deposit brought down by the river Jhelam. For this reason and also because of the greater certainty of receiving irrigation, lands near the heads of canals, if commanded by them, are generally more fertile than lands at the tails of canals and water-courses.

Crops on Sailáb lands.

The *sailáb* lands being those lands which are flooded naturally by the rivers are fairly constant in total area, being about 69,000 acres or 10 per cent. of the total cultivated area, but they vary greatly in value according to the greater or less certainty of irrigation by the fluctuating river-floods. Large tracts of land are so situated as to be sure of being flooded by the river except in very extraordinary seasons, while other large areas are so flooded only when the river rises above its ordinary flood-level. This is especially the case in the Shahpur tahsíl where the area actually harvested with the help of the river-floods averages only 87 per cent. of the total area recorded as *sailáb*, the similar percentage in the Bhera-Jhelam circle being 98. The characteristic crop of the *sailáb* lands is wheat, which occupies about 60 per cent. of the total area harvested. No regard is paid to manuring or rotation of crops, wheat following wheat year after year, and the fertility of the soil being restored by the silt deposits left by the river. Some remarks on this subject will be found in Chapter I. Land which does not receive a good fresh deposit of silt is apt to get choked with a thistle-like weed (*lei*) which the people do not take enough trouble to eradicate properly; but a good fat bit of *sailáb* land, well situated to intercept silt, is very easily cultivated and produces excellent crops with very little labor.

Cultivation on bárání lands.

While in 1893 the total *báráni* area was returned as 293,201 acres, on the average of the previous five years only 200,432 acres had produced an unirrigated crop, so that on an average

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Cultivation on bárání lands.

of years more than a fourth of the unirrigated area fails to produce a crop. The character of the *bárání* cultivation varies greatly in the different parts of the district according to the character of the soil and rainfall.

In the Bár, owing to the large area available for cultivation, only the lowest lands are cultivated with the aid of the drainage from surrounding higher lands conducted on to the fields by means of long shallow drains (*súa*), and many of these fields have embankments along their lower ends to retain the water thus brought on to the land. The area actually harvested on an average of years amounts to less than 70 per cent. of the total area under cultivation. Of the area harvested about 60 per cent. is *bájra*, 15 per cent. cotton and 10 per cent. *jowár*; only about 7 per cent. is grown in the rabi, chiefly wheat.

In the Thal the *bárání* cultivation is of two kinds (1) the lowlying patches of comparatively hard soil (*láhga*) between the sand-hills are cultivated with the aid of the drainage from the high ground, and (2) the sides of the hillocks themselves are sown with water-melons. Of the total cultivated area (23,000 acres) about 5,000 consists of this latter description of cultivation, the seed being simply scattered over the sand. The average area harvested is only 58 per cent. of the total cultivated area and 29 per cent. was sown but failed. Of the average area harvested about 90 per cent. is cropped in the kharíf, 16 per cent. being *bájra*, 33 per cent. *moth*, and the rest chiefly water-melons.

The system of embanking land in the Mohár to catch the drainage from the Salt range and other high ground has already been described. The rainfall is very variable and on an average of years only about 60 per cent. of the total cultivated area produces a crop. Of the total area harvested about 45 per cent. is *bájra* and about 30 per cent. wheat. In good years a considerable area of cotton is grown.

The system of embankments in the Salt range has also been described. In this circle the rainfall and drainage are much more certain, and on an average of years every 100 acres of cultivation produce 94 acres of crop. Of the total area harvested 44 per cent. is wheat and 37 per cent. *bájra*. The general rule on unirrigated lands is to grow wheat immediately followed by *bájra*, and then allow the land to lie fallow for a whole year, when again wheat is grown followed by *bájra*. The cultivators of neighbouring fields generally arrange to make the change together, so that large blocks of land are at one time covered with ripening wheat, then with *bájra* and then lie bare during the ensuing rabi and kharíf harvests, during which another block of the village area is producing its wheat and *bájra* crops in its turn. The soil is so fertile and so much benefited by the deposits of limestone mud brought

down by the torrents that no manure is generally required or given. The best *hail* land which is situated nearest the mouth of the gorge or just below the village site, often produces two crops every year,—generally maize, *jowár* or *bájra* in the kharíf, and wheat in the rabi.

Irrigation from perennial streams.

In the Mohár and Salt range there are a few perennial streams (*jê*) which are made use of to irrigate small areas of land by means of narrow channels built to conduct the water on to it. The principal areas so irrigated are in the two Kathás where excellent poppy is grown on the *nahri* area, and farther up on the same Katha torrent at Sodhi and Jhunga Saloh, where excellent *dofasli* crops are got by this means an about 73 acres of land.

Agricultural implements and operations.

The plough and ploughing.

The plough (*hal*) is, with the exception of the coulter (*phála*), made entirely of wood. The ploughshare (*kur*) is a strong flat piece of wood, generally of *kikar* or *phuláh,* broad at the back and centre but gradually tapering to a point to which the iron coulter (*phála*) is fitted by a staple (*kunda*). At the centre of the ploughshare is fitted the shaft (*hal*) which is fastened in its place by a wedge (*og*), and is attached to the yoke when ploughing is to be done. Another shaft (*killa*) is driven into the ploughshare behind the *hal* and to this is fastened the handle (*hatthi*) by which the ploughman guides the plough. The yoke (*panjáli*) has three divisions marked off by bars, the two inner being fixed (*gátra*) and the two outer (*vélna*) being removeable so as to allow the yoke to be passed over the necks of the bullocks. In ploughing a field is generally divided up into sections (*bhánga*), and each section is ploughed in narrowing circles beginning at the outside and ending in the middle. The plough like the Persian-wheel is always turned by the left (*sajje phér*), and the right-hand bullock (*báhari*) should always be stronger than the left-hand one (*andri*) as he has more turning to do. When the ploughman wants to turn to the left he calls out *áhh áhh* and touches the quarter of the right-hand bullock; and to turn to the right he calls out *táhh táhh* and touches the left-hand bullock. The depth of a ploughing varies much in different soils. In the sandy fields of the Thal the furrow (*or*) is a mere scratch, and even in the best of soils it is rarely deeper than six inches. A good farmer will plough his land as often as he can to pulverise the soil and expose it to the air; more especially on land irrigated by a well, which is sometimes ploughed as many as ten or twelve times, while land fertilised by river-silt is generally ploughed only once or twice before sowing.

Sowing.

Sowing is most generally done by drill (*náli*), the drill being a hollow bamboo with a wide mouth, which is attached to the back of the ploughshare and fed by the ploughman's hand; but on *sailáb* lands it is often done broadcast (*chhatta*).

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Sowing.

Generally speaking, the peasants are very careless as to the quality of the seed, being content to sow any old stuff they get from the village shop-keeper; but some of the more intelligent and well-to-do among them keep the best of their grain for seed. A great improvement was made on the Kálra and Ghausnagar estates under the Court of Wards by getting good seed from Amritsar and Jhang. The field after sowing is levelled and pulverised by means of the *sohágga,* a heavy log or beam drawn over it by bullocks, the drivers standing on it to make its weight greater.

Embankments are made with the help of the *karáh,* a sort of large wooden shovel drawn by bullocks and held by the driver. Beginning at the top of the field the peasant drives his oxen towards the lower part holding down the *karáh* so that it gathers up a quantity of earth. This the bullocks pull down to the lower edge of the field, where the driver lifts the *karáh* up so as to deposit its contents on the embankment (*bannh*) and carries it back empty behind his bullocks to the higher part of the field. This process both levels the field and raises an embankment at its lower edge to retain the drainage water.

On lands irrigated from wells, the field is divided for irrigation purposes into small compartments (*kiári*) by ridges (*bannhi*) raised by means of the *jandra,* a large wooden rake worked by two men, one of whom presses it into the soil and pushes the earth up while the other assists him by pulling at a rope attached to the rake. Digging is usually done with an iron mattock (*kahí*) with a short wooden handle, worked by striking it downwards into the earth and drawing it inwards towards the digger, who thus finds it most convenient to throw the earth behind him. Weeding is done with the *ramba,* a flat iron spud with a sharp edge and a short handle, used also for cutting grass close to the roots.

Reaping is usually done with the *dátri,* a sickle with a curved saw-edged blade. The corn is tied in small sheaves (*gaddi*) which are thrown on the ground, and afterwards put up into stacks (*passa*). Grain is thrushed (*gah*) by being heaped on the threshing-floor (*pir*), which is merely a level space of ground beaten hard for the purpose, and trodden out by bullocks. The corn is tossed and turned with a pitch-fork (*trangli*), and when the grain has been threshed out, it is winnowed by letting it fall from a basket-tray (*chhajj*) held up by a man, so that the wind blows the chaff away from the grain. The grain is then put up into a heap until all the parties interested can gather to have it divided among them. Stored grain is very liable to be attacked by weevil (*ghun*) owing to the careless way in which it is kept in mud huts or bins. The broken straw (*bhoh*) is generally stacked at the threshing floor, the stack (*passa*) being thatched with straw and protected with a hedge of thorns. In the Salt range the *bhoh* stacks are often put

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up in hexagonal shape, sleeping cots tied together being used to give the stack its shape.

Carts.

The number of carts in the district is extraordinarily few, especially considering the suitability of the whole of the cis-Jhelam tract, with its firm soil and good roads, for wheeled conveyance. According to the last returns, however, the number seems to be increasing and is now 2,185, of which only 51 are in the Khusháb tahsíl. The class of cart (*gadd*) in common use is a poor affair, the wheels being often made of block wood, without any spokes, and can only carry a very small quantity of stuff.

Crops grown.

The area under crops will be found in Table No. XX, and the estimated average produce per harvested acre of each of the most important crops in each assessment circle is given in Table No. XXI. This estimate was framed during the recent revision of settlement after careful enquiry and observation, and is meant to be a fair estimate of the actual average on a series of years. The proportion of total harvested area occupied by the different crops at last settlement and now will be seen from the following statement:—

	Crop.	At last settlement.		Average of five years ending 1893.	
		Area in acres.	Percentage total area.	Area in acres.	Percentage of total area
Cereals and Pulses.	Rice	394	...	2,000	..
	Wheat	131,224	46	211,671	42
	Barley	9,739	3	13,103	3
	Maize	602	...	5,721	1
	Jowár	15,802	6	38,578	7
	Bájra	59,415	21	92,087	18
	Other cereals	4,442	2	8,975	2
	Gram	10,005	4	26,053	5
	Mung and másh	2,346	1	4,119	1
	Peas, moth and other pulses	5,864	2	14,084	3
	Total cereals and pulses ...	239,833	85	416,391	82
Oil-seeds.	Linseed and til	2,696	1	3,854	1
	Rape and others	1,901	1	16,822	3
	Sugarcane	1,033	...	1,272	...
	Cotton	21,879	8	31,868	6
	Other fibres	...	...	57	...
	Tobacco	1,004	...	1,230	...
	Vegetables and fruits ...	12,959	4	29,971	6
	Poppy	708	...	3,542	1
	Miscellaneous	1,351	1	2,796	1
	Total ...	283,364	100	507,803	100

Almost every crop has increased immensely in actual area, except sugarcane and tobacco, which are almost stationary. The crops which have increased most in proportion are rape-

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Crops grown.

seed, vegetables and poppy, while wheat, *bájra* and cotton, the staple crops, occupy a smaller proportion of the harvested area than they did thirty years ago. Still wheat occupies 42 per cent. of the area cropped and forms the staple food of the people; *bájra*, which is largely consumed in the winter months, occupies 18 per cent. and cotton 6 per cent. of the total area.

Wheat.

By far the most important crop is wheat (*kanak*) which occupies 42 per cent. of the total harvested area. It is grown on all classes of land, but greater care is taken in its cultivation on the lands irrigated from wells than on other classes of soil. In such lands ploughings for wheat begin as early as the previous January and go on at convenient seasons throughout the year till seed-time, sometimes as many as 12 ploughings being given. On other classes of land ploughing begins in June and goes on till October, the more ploughings the better for the crop. The commonest kind of wheat grown is the soft red bearded variety (*ratti chíhgári*), but sometimes one sees a field of a coarse white wheat known as *vadhának* or *dágar*, the outturn of which is about a fourth larger than that of the red wheat, and its flour whiter but not so nourishing, while its straw is very inferior. Only a very little beardless red wheat (*rodi lál*) and fine white wheat (*dáúdi*) are grown, as they are considered more subject to injury by birds and winds. Generally speaking, the peasants are very careless about the quality of the seed, and it is often sown more or less mixed with barley. Sometimes a little oats (*jodra*) is sown with the wheat to be gathered before it for fodder. The amount of seed used is for good soils generally about a maund an acre, but on poor unirrigated soils as little as 24 sérs is sown. On *sailáb* lands about 32 sérs and in very good *cháhi* lands as much as 1¼ maund per acre. Wheat sowing begins with the month of Katte (about 15th October) and goes on to about the middle of December, though sometimes, if the season has been a dry one and favourable rain falls in December, sowings may go on into January, but the sooner wheat can be sown after 15th October the better. On unirrigated lands little is done to the wheat after it is sown; it is left to the rains, and the outturn depends very much on whether the winter rains are favourable or not. If the winter is a dry one, large areas fail altogether to produce a crop, and the outturn is generally poor. If rain falls at opportune intervals in January, February and March the outturn, even on unirrigated land, may be very good. On lands irrigated from wells, the amount of irrigation depends on the rainfall, but in dry seasons the wheat crop may be given as many as 15 waterings to ripen it. If the crop promises to be a very strong one, the green wheat is cut (*táp*) or grazed down to prevent its growing too rapidly. On lands irrigated from wells the tenant is allowed to cut a reasonable amount of green wheat for the well-bullocks which varies according to the dryness of the season, and may in a dry year amount in the villages distant from the river to as much as half

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Wheat.

the crop. Little attention is paid to rotation of crops, wheat following wheat without a break, especially on lands flooded by the river; in the Salt range, however, wheat is generally alternated with *bájra*. On *sailáb* lands the outturn is much reduced by the prevalence of weeds, such as the thistle-like *lei*, the onion-like *bhúkhát*, or the thorny *joáh*, and little trouble is taken to eradicate them; on irrigated lands, however, more attention is paid to weeding. The estimated outturn of wheat on lands irrigated from wells is in most circles 10 maunds per acre, but in the Jhelam circle of Bhera it is 12 maunds, and in the Hill circle 13 maunds; on land irrigated from canals it is almost everywhere 8 maunds per acre. On land flooded by the rivers it is 8 maunds on the Jhelam; and 7 on the Chenáb, and on land dependent on rain it varies from 6 maunds in the Bár to 2 maunds in the Thal. For the whole district the all-round outturn on all classes of land is 8·6 maunds or 12 bushels per acre, and the total annual average yield of wheat for the whole district is 1,800,000 maunds with a money value at 25 sérs per rupee of Rs. 28,80,000, or more than four times the new assessment of the district. The quality of the wheat grown generally improves as one goes further from the river, and that of the Salt range is famous for its good quality, its freedom from admixture with other grains or dirt, and the greater nutritiousness of its flour. It is valued for export and generally commands two annas per maund more than that of the riverside. Reaping begins in the plains about the end of April and in the hills about the beginning of May and lasts for about a month.

Bájra.

The next most important crop is *bájra* or spiked millet (*penicillaria spicata*) which occupies 18 per cent. of the total harvested area. It is the chief crop in the Bár where 45 per cent. of the harvested area is *bájra*, and in the Mohár where the proportion grown is 44 per cent.; in the Hill circle too it is grown on 37 per cent. of the area harvested. It is chiefly sown on unirrigated land and the amount of seed is usually about 2 sérs per acre, sown broadcast. The land is ploughed from March onwards from two to five times and the seed is sown after good rain in May or June but more often after the monsoon bursts in July. In the Jhelam valley sometimes but rarely the seed is sown in irrigated land in June and the seedlings (*paníri*) afterwards transplanted. Great trouble is taken to protect the crop fro birds. A platform (*mannha*) is erected in the middle of the field, and on this a woman or boy sits all day long frightening away the birds by slinging (*khabáni*) bits of earth at them or waving rags and clanging pots by means of strings radiating over the field. The reaping begins in October and goes on to December, the ears (*sitta*) being cut off from time to time as they ripen; and in this season it is common for the people to leave the villages and camp in the fields in whole families, living in the huts (*dhok* or *bhán*) erected for the purpose. The average produce of *bájra* on unirrigated lands is about

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Bájra.

6 maunds per acre in the Bár and on embanked lands in the Mohár and Salt range, 4 maunds in the Jhelam valley, and from 2 to 3 maunds in the poorer lands of the Mohár and Thal. On *nahri* and *sailab* lands its produce is 6 or 7 maunds per acre and on lands irrigated from wells 8 or 10 maunds. The straw (*tánde*) is not very nutritious and in good years is neglected, though in years of drought it may sell at as much as a rupee per head-load.

Cotton.

The crop next in importance is cotton (*vár*) which occupies 6 per cent. of the total harvested area. Almost every well has from one to three acres of cotton: it is largely grown on canal-irrigated land, where about 30 per cent. of the total harvested area is cotton; on unirrigated lands in the Bár it is also grown largely in good years; but it is not grown to any great extent in the Khusháb tahsíl, except that in very favourable years a good deal is sown in the Mohár. It is sown in March or April, about 8 or 10 sérs of seed (*péva*) to the acre. The variety of cotton usually sown, known as the indigenous variety (*desi*) with a yellow flower, gives ordinarily 10 sérs of ginned cotton to a maund of unginned; but a foreign variety (*viláiti*) with a red flower, now being gradually introduced, gives 13 sérs to the maund. On lands irrigated from wells cotton has to be watered a good many times and weeded twice or thrice. Cotton picking (*choni*) begins in October and goes on to the end of December at intervals of a few days as the pods (*doda*) ripen and burst; it is generally done by bands of women and girls, who are given about an eighth or a tenth of the crop for their trouble and may be seen returning in the evening laden with their snowwhite spoils. The produce of cotton averages 5 or 6 maunds per acre on lands irrigated from wells, 4 maunds on canal-irrigated lands and from 2 to 4 maunds on unirrigated lands. The wood is cut for fuel, and sometimes the same roots are left to produce two or even three crops (*mohdi*), but more frequently they are stubbed up and the land sown with wheat. The cotton crop is often sold standing at prices averaging about Rs. 18 per acre.

Jowár.

Jowár or great millet (*sorghum vulgare*), which occupies 7 per cent. of the harvested area, is largely grown on lands irrigated from wells, where it is used more as a fodder crop (*chari*) than grown for grain, and a considerable portion of it is cut green and fed to the bullocks, especially when the monsoon rains are scanty. In the Ara circle, however, it is generally allowed to ripen, and there produces about 8 maunds per acre; elsewhere 6 maunds is a fair crop on lands irrigated from wells, and 4 or 5 maunds on other classes of land.

Opium.

Opium is a very valuable crop where it can be grown; but it requires a peculiar soil and climate, and great care in growing, weeding and watering. The land which it is proposed

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Opium.

to sow with this crop is allowed to lie fallow for one season at least. During the rains it is repeatedly ploughed and well manured. It then remains untouched till the beginning of November, when it is prepared to receive the seed, which at the rate of half a sér to the acre is sown broadcast, mixed with equal parts of sand to ensure equal distribution. Water is supplied as often as the surface shows signs of dryness. The young plants begin to show themselves about the twelfth day, and from this time, till the pods begin to ripen, the successful cultivation of the crop depends on the attention paid to watering, weeding and manuring. The pods begin to swell in March, and towards the end of this month, an estimate can be framed of the probable yield of opium. Traders then come forward, and buy the standing crop, after which the cultivator has nothing to do but supply water as required. The drug is obtained by making incisions in the pod with a three-bladed lancet. The incisions are made vertically, about half an inch in length, in the centre of the pod. Three strokes are made with the instrument each time, making nine cuts, and this is repeated four times at intervals of as many days, making 36 incisions in all, the whole operation extending over about a fortnight. The work is carried on during the middle of the day, as it is found that the heat assists the exudation of the juice. The morning following the making of each set of incisions, the juice which has exuded from the cuts is scooped off with shells, and collected in cups made of the leaves of the plant itself. It is estimated that one man (women and children are not much employed in this work) can, on an average, incise the pods and collect the juice of about 10 marlás ($\frac{1}{16}$ acre) of the crop in a day; and as this is repeated four times, and the laborers are paid from two to four annas a day, the cost of extraction varies from eight to sixteen rupees an acre.

The following figures will give some idea of the extent and value of the crop:—

Year.	Area cultivated.	Opium extracted.	Average outturn per acre.	Wholesale price per sér.	Acreage cess realized.
	Acres.	Mds.	Sérs.	Rs.	Rs.
1860	708	...	...	...	*Nil.*
1866	3,000	450	6	10	*Nil.*
Average of five years ending 1889	2,830	413	6	13	6,221
1889-90	4,005	840	8	13	8,962
1890-91	3,535	707	8	12	7,510

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Opium.

The area cultivated varies very much with the character of the season and the selling price of opium in the previous season. The soil and climate most suitable to the poppy are found in the villages along the Jhelam, and especially in those immediately above Shahpur, about Bakkhar, Cháchar and Jháwari, and almost every well in that neighbourhood has its acre or more of poppy ; farther up the outturn decreases, even if the same amount of labor and care be expended on its cultivation. A little opium of excellent quality is produced at Katha at the foot of the Salt range, where the poppy, watered by a perennial stream, comes to maturity earlier. Until about 35 years ago, the poppy grown in this district was all of the red or variegated variety, but some white poppy having been introduced from the east it was found to give a larger and better outturn, and now very little coloured poppy is to be seen. The system of selling the standing crop to Khatrís which prevails, is due to the peasants' time being required for the ripening wheat at the seasons for extracting opium and to his seldom having the patience and skill necessary to collect the drug. Opium is very little consumed in this district, which retains only about 7 maunds per annum for its own consumption ; most of the produce is sent to Lahore and Amritsar, but a demand for the Shahpur drug is springing up from Báwalpindi and Pesháwar.

The average outturn per acre may be taken as 6 sérs and Rs. 8 per sér as the price of the fresh juice (which loses one-fourth of its weight in drying), giving Rs. 48 as the average price of the opium of an acre of poppy. Adding to this Rs. 10 as the value of the poppy-seed gives the total value of the produce as Rs. 58 per acre. The crop is generally sold standing to Khatri speculators at a price averaging about Rs. 50 per acre, but varying from Rs. 20 to Rs. 80 or more according to the promise of the outturn.

Maize.

Maize is grown to a small extent on wells in the river valleys and on manured lands in the Salt range. Its cultivation is spreading. About 18 sérs of seed is sown per acre, and the average outturn on irrigated and manured lands is about 12 maunds per acre.

Rice

Rice is grown chiefly on canal-irrigated and *sailáb* lands in the Jhelam valley. Previous to 1888 the cultivation of rice on canal lands was rapidly increasing, but in that year, owing to the great quantity of water consumed in irrigating rice, the canal rate for that crop was raised, and this led to a great contraction of area. The average outturn of unhusked rice is about 10 or 12 maunds per acre.

Barley.

Barley (*jô*) occupies 3 per cent. of the harvested area and is grown chiefly on lands irrigated from wells, the average outturn being from 10 to 15 maunds per acre on such lands.

Gram.

Gram (*chhola*) occupies 5 per cent. of the harvested area and is grown in all parts of the district, except the Salt range.

It is seldom irrigated from wells but is found on all other classes of soil. The average outturn on irrigated and flooded lands is 7 or 8 maunds per acre and on unirrigated lands 5 or 6 maunds.

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Moth.

Pulses occupy altogether about 4 per cent. of the harvested area. *Moth* is the principal crop in the Thal where it forms 33 per cent. of the total crop; it is grown on poor land and the produce is about 3 maunds per acre.

Mung.

Mung is grown chiefly in the Salt range and its outturn is about 4 maunds per acre.

Til.

Sesamum (*til*) is grown chiefly in the unirrigated lands of the Bár, but is a very precarious crop. Sometimes the produce is very good, but the average outturn is estimated at only one maund per acre.

Táramíra.

Táramíra (*jamáhu*) is commonly sown among the stubble of a kharíf crop or on the poorer soils where the rainfall is not suitable for the sowing of more valuable crops, so that its produce is often very poor; it is estimated at 3 maunds in the Bár, 1 maund in the Mohár, and 2 maunds per acre in the Salt range.

Sugarcane.

Sugarcane (*kamád*) is grown only on lands irrigated from wells and is most common in the Chenáb valley and near the towns of Bhera, Shahpur and Sáhiwál. In the Chenáb valley nearly every well has its two or three patches of cane aggregating from one to two acres per well, but the crop, though very valuable, practically occupies the land for three harvests, and requires so much attention and such careful cultivation and watering that few wells have more than 2 acres. It is a most useful crop. When ready to be pressed it affords employment for a time to a large number of hands, and each person engaged in cutting and peeling the canes, in carrying them from the field to the press (*velna*), in tying them into convenient bundles, in feeding the press, attending to the fire, or stirring the juice, is not only allowed to chew and suck as much raw cane as he likes, but is permitted to carry away a few stalks every day. The leaves and ends of the canes make a useful fodder for cattle. The average produce is about 20 maunds of *gur* per acre, but much of this goes in payment to the persons employed in extracting the juice. In the Jhelam valley comparatively little cane is grown for the purpose of making sugar, as it is found more profitable to sell it to be sucked raw (*ganna*). Two varieties are grown—one the indigenous (*desi*), and the other the *sahárani*, so called because its seed was brought from Saháranpur some twenty years ago. The latter variety is much superior to the indigenous cane, and has now almost superseded it. It is usual to sell the standing crop near the towns to Khatrís, who retail the stalks in the bázár at a *paisa* or less per stalk, and near the towns the price paid for cane of this kind is from Rs. 12 to Rs. 18 per kanál and averages about Rs. 120 per acre.

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Tobacco.

Very little tobacco is grown in this district and smoking is not nearly so general among the people as it is in districts further east. It is discouraged by the Pírs of Siál Sharíf, but is fairly general in the Salt range.

Vegetables.

Vegetables occupy 6 per cent. of the total harvested area and seem to be growing in popularity. They are principally grown on lands irrigated from wells and are chiefly consumed as food for the well bullocks. Towards the end of the cold season they form an important part of the diet of the peasant classes. By far the most common vegetable is turnips, which are generally not thinned out sufficiently and are consequently of small size; but near Jháwari a very good sized turnip is grown. Carrots and radishes are the commonest vegetables after turnips.

Mehdi (*Lawsonia inermis*).

This plant, so often seen in our gardens as an ornamental hedge, is extensively cultivated about Bhera, where it occupies 108 acres irrigated by canals, for the sake of the dye extracted from its leaves, which, dried and reduced to powder, form a regular article of commerce. The mode of cultivating it is as follows: The soil is prepared by repeated ploughings, not less than sixteen, and heavy manuring. Before sowing, the seed is allowed to soak in water for twenty-five days. It is then spread on cloth and allowed to dry partially. The plot of land in which it is proposed to grow the *mehdi* is then formed into small beds, and some days before sowing these are kept flooded. The seed is scattered on the surface of the water, and with it sinks into the ground. For the first three days after sowing, water is given regularly night and morning; after that only once a day. The young plant first shows above ground on the fifteenth day, after which water is only given every other day for a month, when it is supplied at intervals of three days, and this is continued for another month, by which time the plants have become nearly two feet high. They are now fit for transplanting. The mode of conducting this operation is as follows: The young plant on being taken out of the ground is reduced by nipping off about six inches from the centre shoot. After having been subjected to this treatment, the young plants are singly put into holes previously dug for them at distances of about a foot from each other. They are then watered daily until they have recovered the shock of transplanting, and afterwards as they may require it. The fields are weeded regularly once a month. The first year nothing is taken from the plants, but after that they yield for years, without intermission, a double crop. At each cutting, about nine inches are taken from the top shoots of the plants. The two crops are gathered in Baisákh (April and May) and Kátik (October and November) of each year. The laborers employed in planting out the *mehdi*, instead of receiving their wages in money, are liberally fed as long as the operation lasts, and a distribution of sweetmeats takes place when it is over. The season for sowing is during the month of Baisákh; that of transplanting, Sáwan (July and August.) A year's produce of an

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acre of well grown *mehdi* is 20 maunds of dry leaves, of which about 6 maunds are gathered in the spring, and the rest during the autumn months; and the same plants continue to yield for twenty or twenty-five years.

Mehdi (*Lawsonia inermis*.)

The selling price of the leaves averages a rupee for 20 seers, so that the value of the crops per acre is about Rs. 40. After the first year, the expenses of cultivation do not much exceed those of other crops. The produce of the *mehdi* grown in this district is nearly all carried across the Jhelam, and sold in the northern districts; none of it finds its way to the south. Besides the use to which the leaves are ordinarily put, *viz.*, as a dye for the hair, hands, &c., they are also given to goats and sheep, when attacked by itch.

Water-melons.

In the Thal, in favourable years, water-melons are very largely grown on the sandhills round the villages and hamlets. The seed is often simply scattered over the sand, and the rain and sun do the rest. When the season is good the melons are produced in great quantities and of a large size. They are known as *kálakh, titak, ror* or *pitta,* according to the different stages of their growth. A camel-load sells in Núrpur for four annas, and in Khusháb for a rupee or one rupee four annas. In the villages any one is welcome to eat as many melons as he likes, provided he does not take away the seed which sells at 24 sérs per rupee. The seeds are ground, sifted, mixed with flour and made into cakes, which are largely eaten by the people. Mélon-seeds are also exported to Lahore and Amritsar, where their kernels are sold by native druggists at 1½ sér per rupee as a medicine (*maghz-tarbúz*).

Causes reducing the outturn of crops.

When a crop has been sown, its produce even on irrigated land depends very much on the quantity and opportuneness of the subsequent rainfall, and as that is exceedingly variable in this district the outturn varies greatly from year to year and from village to village. The crops are also apt to be choked by weeds, of which the most troublesome are the *léha,* a thistle-like weed, which especially infests lands flooded by the river, and the onion-like *bhúkát,* which is very common on poor lands irrigated from wells. The peasants rarely take sufficient trouble to eradicate these weeds which consume a large proportion of the nourishment in the soil. In the riverain mice multiply in dry years and devour the kernel of cotton seed and other crops. Birds and insects of all kinds greatly reduce the outturn of the crops. In the kharíf harvest considerable trouble is taken to drive away the birds from the ripening *jowár* and *bájra* crop, and when locusts make their appearance, a campaign is organised against them and myriads of them are killed; but against the ravages of other insects the peasant is almost helpless. An account of recent visitations of locusts will be found in Chapter I, where also the other insects that attack the crops are mentioned. Wheat often suffers in cloudy weather from rust (*kungi*) which greatly reduces the size and weight of the grain; hot

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Causes reducing the outturn of crops.

winds also cause the grain to shrivel up and are especially injurious in the lands lying along the foot of the Salt range. Hail-storms often do great but partial damage; and an account of a very destructive storm will be found in Chapter I. White ants (*sivvi*) attack the roots of many plants, and weevils (*ghun*) consume much of the ill-garnered grain. Altogether the quantity of food that reaches the mouths of the people is no large multiple of the seed that is sown.

Arboriculture.

Table No. XVII shows the areas of waste land owned by the State and now almost entirely under the management of the Forest Department. An account of these areas will be given in Chapter V. B.

At annexation there were very few artificially planted trees in the district. The early British Officers lost no time in opening up the district by means of roads and endeavoured to arrange for the planting of trees along the lines of road. Their efforts were wonderfully successful wherever moisture was sufficient, and the lines of good trees along the roads from Shahpur to Khusháb and to Bhera are due to them. They also endeavoured to encourage tree-planting throughout the district by making each well-owner plant a marla of good trees, generally *shísham*, near his well, and many of those little plantations may still be seen. Successive Deputy Commissioners have continued these efforts and as opportunity offered, and more especially as canal irrigation extended, have planted new lines of roads and established groves and gardens, which have been most successful, especially in the neighbourhood of the head-quarters station and in the Jhelam valley generally, the soil and climate of which are very suitable for trees such as the *kíkar* and *shísham*. About 35 acres of nurseries are maintained. The area under groves has steadily increased from 551 acres in 1890 to 984 acres in 1893, the increase being chiefly on the State land bordering the road from Shahpur to Sáhiwál to which canal irrigation has lately been extended. The length of avenues along the main roads was increased from 402 miles to 486, and many blanks were filled up. The income and expenditure of the District Board on arboriculture steadily increased, and for the three years ending 1892-93 averaged per annum as follows: Income Rs. 9,378, expenditure Rs. 7,949,—net profit Rs. 1,423. The income was derived from (1) sale of garden produce from the 17 gardens in different parts of the district, the income from this source averaging Rs. 1,500; (2) sale of grass in the groves maintained by the District Board; (3) sale of produce in other land under preparation for plantation; (4) sale of wood from thinnings. The expenditure was partly on gardens and nurseries and supervising establishment and on tree-felling, but mainly on the extension of groves and avenues. Endeavours were made to introduce the best kinds of fruit trees, and private persons were encouraged to start gardens of their own, some twenty such gardens having been made in the last three years. A great deal

of planting of groves and orchards was also carried out on the Kálra estate under the Court of Wards. On the top of Sakesar hill some 3,000 or 4,000 trees of different kinds have been sown or planted, and although the dryness of the soil and climate prevents them from making any rapid progress, this attempt at afforestation has greatly added to the amenity of the sanitarium. Not only have the District Board and Municipalities planted gardens, avenues and groves in all the most populous parts of the district, but private individuals also have followed their example, wherever irrigation from canals and wells has become available. Since the beginning of our rule many parts of the district, where formerly only stunted bushes were to be seen, are now fairly covered with valuable timber and fruit trees which afford a plentiful supply of wood for fuel, agricultural implements and building purposes, and add to the reserve of fodder in times of drought. The improvement already attained is very marked, and as the people generally have now fully realised the advantage of arboriculture in such a dry climate, there is reason to hope that the rate of progress hitherto shown will be maintained or even accelerated, and that the spread of of trees will add greatly to the comfort of the people and improve the climate of this arid district.

Cattle.

The agricultural stock of the district has been carefully enumerated at various times (see table No. XXII), and the following statement gives the results of the more important enumerations :—

Year.	Cows, bullocks and buffalces of all ages.	Sheep and goats.	Horses and ponies.	Mules and donkeys.	Camels.	Yokes of plough-bullocks.
1869	154,163	172,883	3,485	9,495	14,908	33,535
1887	367,364	266,010	6,465	18,305	16,121	54,128
1890	380,794	308,883	6,636	19,347	16,319	53,546
1893	356,707	308,331	7,696	20,660	12,638	57,009

There has been a very large increase in stock of all kinds, except camels, during the last twenty-five years. Buffaloes, which are greatly valued for their milk, have increased in a much faster ratio than the less valuable cows. Horses and ponies, for which this district is famous, are rapidly increasing in numbers and improving in quality. Prices of all kinds of stock have also

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Cattle.

risen greatly. The present value of the existing stock may be estimated roughly as follows :—

Animals.	Number by enumeration in 1893.	Average value.	Total value.
		Rs.	Rs.
Bulls and bullocks	110,940	20	22,18,800
Cows	123,625	15	18,54,375
Male buffaloes	15,372	30	4,61,160
Cow buffaloes	35,190	40	14,07,600
Calves and young buffaloes	71,580	10	7,15,800
Sheep	193,264	2	3,86,528
Goats	115,067	2	2,30,134
Horses and ponies	7,696	50	3,94,800
Mules and donkeys	20,660	10	2,06,600
Camels	12,638	50	6,31,900
Total value of stock ...			84,97,697

This estimate gives the total value of the stock in the district at about 85 lakhs of rupees or thirteen times the new annual assessment. The owners of stock derive a large income from the sale of surplus animals, and of *ghi*, hides, wool and hair, of which articles a considerable quantity is annually exported from the district, and the prices of which have risen greatly since last settlement. A bullock's hide now fetches Rs.2-8-0, a buffalo's Rs. 4, a sheep's 4 annas, and a goat's 8 annas. Each sheep brings in about 3 annas per annum for wool and each goat one anna per annum for hair. The total income from sale of surplus stock, *ghi*, hides, wool, and hair cannot be much less than four lakhs of rupees per annum.

Cattle are a precarious property, especially in the dry uplands of the Bár and Thal, where they are apt to die in great numbers in a year of drought when the grass fails to sprout and fodder is scarce. For instance, after the dry year 1891-92, in the Bhera tahsíl, the number of cows and bullocks of all ages was found to have fallen off from 110,316 to 86,165, and the number of buffaloes from 39,175 to 31,934, that is, one-fifth of the total number of horned cattle in the tahsíl had died or disappeared within the year, representing a loss of about four lakhs of rupees, or nearly two years' land revenue. At present however (April 1894) the cattle are everywhere in excellent condition and rapidly increasing in numbers.

Cows and bullocks.

Cows and bullocks have greatly increased in numbers with the increase in cultivation, which must have increased the amount of fodder available. There are no very distinct breeds in the district, and little care is taken to improve the breed. although the services of the Government bulls got from Hissár are appreciated. There are at present 17 of these in the district. Generally speaking, the cattle of the river valleys are poor and

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Cows and bullocks.

weak, and those of the Bár are larger and stronger, though sometimes, especially after a year of drought, few good animals are to be seen even in the Bár, except the bullocks, which are usually bigger and stronger animals the further one gets away from the river and the deeper the wells are. In the Salt range there is an excellent breed of peculiarly mottled cattle, which often fetch Rs. 60 or Rs. 80 per bullock. Notwithstanding the large breeding grounds of the Bár and Thal and the great herds of cattle which are driven from place to place in search of grass, the number of cattle exported from the district is surprisingly small. There is no great cattle fair in the neighbourhood, and cattle are generally bought or sold in small numbers at the breeders' village. There is a considerable amount of trade between the agriculturists of the river-valleys and the breeders of the Bár, the former generally purchasing the surplus cattle of the Bár villages; and this trade is facilitated by the general custom of sending the cattle of the Bár down into the riverain in dry seasons to graze, while those of the riverain are driven into the Bár and Thal when the grass has sprouted well after rain. The best animals are not often sold, and although a good bullock costs as much as Rs. 60, and a good cow about Rs. 40, the average price of a bullock may be taken as Rs. 20 and of a cow as Rs. 15.

Buffaloes.

There has been an extraordinary increase in the number of buffaloes, partly owing to the increase in cultivation and partly, no doubt, to the increased prosperity of the people. They are found chiefly in the cis-Jhelam part of the district and are generally grazed in the Bár in the rains and in the hot weather are driven down to the river *belás* where they find a nutritious food in the *káh* grass (*saccharum spontaneum*). The breed of buffaloes usually kept is a very good one, the females being good milkers and valued for their *ghi*, and the males being largely used in working the deep wells of the Bár. For a good buffalo-cow Rs. 80 or Rs. 100 is sometimes paid, but Rs. 40 may be taken as the average; and while Rs. 60 is often paid for a good male buffalo, the average price is not more than Rs. 30.

Ghi.

The cattle-owners of the district derive a large income annually from the sale of *ghi*, the price of which has risen from Rs. 8 per maund before annexation and Rs. 13 per maund at regular settlement to an average of Rs. 23 per maund now. The amount of milk given by the half-starved cows of the district is often over-estimated. While good cows giving 8 sérs of milk a day or more can sometimes be procured, the average cow of the district probably does not give more than $1\frac{1}{2}$ sérs of milk per day for six or nine months of the year. Similarly a very good buffalo-cow will give as much as 13 sérs of milk a day, but the average buffalo-cow of the district probably does not give more than 3 sérs a day for eleven months. One sér of cow's milk gives an ounce of butter and one sér of

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Ghi.

buffalo's milk two ounces, and a third of the weight of butter goes in the process of making it into *ghi*; so that a cow on the average gives about 6 sérs of *ghi* in nine months, and a buffalo-cow about 30 sérs of *ghi* in eleven months. Allowing for home consumption one-fourth of the *ghi* produced, there remains available for export from the cis-Jhelam tahsíls some 5,000 maunds, worth more than a lakh of rupees. A large quantity of *ghi* is annually exported to Pesháwar, Báwalpindi, Amritsar, Dera Ismail Khan and Karáchi.

Hides.

There is also a large export of hides to Europe through Karáchi, and the prices of hides have greatly risen in recent years; a bullock's hide now fetching Rs. 2-8-0 and a buffalo's Rs. 4.

Diseases of cattle.

Large numbers of cattle are annually carried off by disease, and the people are very careless in protecting them from contagion. Outbreaks of rinderpest and foot-and-mouth disease are of almost annual recurrence, and the sick and healthy animals may often be seen standing together, or shut up in the same cow-house. The following account of the common diseases with their native names and remedies is taken from a Civil Veterinary Report on the cattle of the Shahpur district furnished by Veterinary Surgeon J. A. Nunn in 1884:—

Rinderpest—thaddián, chechak, pir máta, piriyán, dhakka, wáh and *purki.—Treatment:* 1st, sulphur, salt and ginger in equal parts are given as a drench; 2nd, nitre, camphor and pounded *dhatúra* seeds, mixed with *gur* and water; 3rd, in first stages, milk and *ghi* is given as a drench, afterward *kíkar* leaves are mixed with butter into a paste and given as an electuary; 4th, *kattha* (*acacia catechu,* the native *catechu*) is mixed with country wine as a drench.

Foot-and-mouth disease (*munh khur*).—Treatment, &c.: Salt and powdered *ajwain* (*liqusticum ajowan*) seeds are given as a bolus when ulcers are only seen in the mouth. When the feet are attacked, *sandhúr* (red oxide of lead) is made into a paste with lamp-black and applied locally. Another prescription is salt, sweet oil and "*ghi*" given internally.

Anthrax (*garlu, satt*) affects cattle. The symptoms described coincide with those of black quarter, *viz.*, that it chiefly attacks animals after rain, when there is a great spring of fresh grass or when they are pastured on marshy ground. Swellings appear on the various parts of the body, and the animal quickly dies. It is described as being incurable, but sometimes treatment is tried, by giving large quantities of *ghi* and milk, and firing the swelling.

Gloss anthrax or malignant throat (*galghotu*).—Both diseases are described by this name, but more generally it is gloss anthrax that is meant. It is considered very fatal, and the only treatment adopted is the application of the actual cautery to the trachea, and round the throat under the jaw.

Splenic apoplexy (*tili* and *huka*).—The only treatment adopted is bleeding from the inside of the nostrils and making an incision on the bridge of the nose.

Rheumatism (*dabak, tak*).—Rhuenmatism in horned cattle is met by the following treatment. Asafœtida (*hing*) and *guggal* or miense (*dalomiœa macrocephala*) mixed in flour is given and the back rubbed with dry *ajwain* (*liqusticum ajowan*). The patient is kept in a warm room, and bleeding had recourse to from the ears and tail.

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Diseases of cattle.

Colic (*dard shikam or súl*).—Treatment: Country spirit, tobacco, *ghi*, *gur*, salt and *ajwain*, mixed with vinegar and water in which leather has been soaked. *Ghi* and milk given in large quantities is said to be a certain cure.

Hoose or husk (*dháns*) *Guggal* (*dolomœia macrocephala*), *asafœ tida* and onions made into a bolus with barley flour is given, about a *chhaták*, and the smoke of a burning black rag is blown up the nostrils.

Chronic indigestion (*jágír*).—All grain is stopped, and ground ginger, salt, *anola* (*emblica officinalis*) *ajwain* is given in water.

Lympanitis (*pattha lag gea*).—*Gur* and *bájra* (*penicillaria spicata*) flour are given as a drench, and the animal is bled underneath the tongue.

Pleuro-pneumonia contagiosa.—*Phepri* or *khulak*,—*mehdi* (*lawsonia inermis katíra* (*cochlospermum gossypium*) (*or salix babylonia*), *ajwain*, *gur* and water are given internally.

Prolapsus uteri (*dháns or havans*)—The organ is auointed with oil and a rope truss applied.

Red water (*hœmato albuminuria*).—*Loya* or *halla*, *katíra* (*cochlospermum gossypium*) is soaked all night in an earthen vessel and the liquor given as a drench with barley flour gruel.

Tetanus (*trismus*) (*mukh band*).—A line is drawn all round the body commencing at the nose, with a hot iron, and the following drench given. *Majíth* (madder, *rubia cordifolia* or *R. tinctorum*, *haldi* (turmeric, *curcuma longa*) and *gur* mixed with water.

Umbilical hernia (*phor*).—The hernical sac is fired and *peva* (cotton-seeds and mustard oil) given as a drench.

Bilious fever (*Sirdoi*).—Salt, *ajwain* and water coloured with *mehdi* (*lawsonia inermis*), is given internally.

Diuresis (*dhakútra*).—*Katíra* (*C. gossypium*) and water coloured with *mehdi* are given internally.

Mange (*khurak*).—Sulphur is given internally in the food and the body is washed with soft soap.

Camels.

Unlike every other kind of live-stock, the number of camels has fallen off since regular settlement, owing partly to the development of cultivation, the fodder grown on cultivated lands being more suitable for feeding horned cattle than camels, but chiefly owing to the development of roads and railways which have lessened the demand for camels as beasts of burden. Camels are bred both in the Bár and Thal; very few are to be found in the Salt range. Those of the Thal are inferior in size and endurance to those of the Bár where a very good stamp of camel is bred by the Kaliárs, a tribe who make this their chief business. The female camels are little used as beasts of burden, but are allowed to roam about the jungle with their young; while the male camels are annually in the cold weather employed in the carrying trade sometimes at a great distance from their owners' homes. A considerable number are employed in carrying salt from the mines at Wárchha. The profits of camel-breeding and camel-hiring, however, are not what they used to be, except in war-time. A camel reaches maturity at about 8 years, is fit for work up to 15 years, and seldom lives over 20

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Camels.

years. The following are the names of a camel at different stages of his existence :—

Age in years.	Name of camel. Male.	Name of camel. Female.
Less than one	Toda	Todi.
One	Mazát	Mazát.
Two	Tirhán	Tirhán.
Three	Chhatr	Chhatr.
Four	Doakk	Doakk.
Five	Chauga	Chaugi.
Six	Chhigga	Chhiggi.
Eight to fifteen	Utth	Dáchi.
After fifteen	Khámba	Jharot.

A male camel is also called *lihák* from two to four years old, and a female *puráph*, and a male camel of about thirteen is called *armosh.* A good male camel capable of carrying 6 maunds of baggage costs Rs. 80 or Rs. 90, but Rs. 70 is about the average price for the ordinary full grown camel. Camel's milk, from which butter cannot be made, is drunk by the camel breeders; camel's hair (*milass*) is used to make ropes and coarse sacks (*bori*) ; and from camel's hide are made the large jars (*kuppa*) in which *ghi* is carried. The camel, although he can eat most plants and find food for himself in almost any jungle, is particularly fond of the salsolas (*khár* or *lána*) and of the leaves of the acacia (*kikar* or *phuláh*). He is a delicate animal and is subject to many diseases. Some of them are described as follows by Mr. Nunn :—

Anthrax (*chhalli*) is described as being most contagious and destroying hundreds of camels annually. The symptoms are red, *i.e.*, dark coloured urine, and a most offensive or putrid smell from the animal before death, with rapid decomposition afterwards. It is looked upon as being incurable, but sometimes chillies are given powdered and mixed with *gur* or the animal is tied up in a warm place, and almonds, fresh blood of a goat, honey, *pipal* (*ficus religiosa*), black pepper, and asafœtida is given.

Jakarjána or rheumatism.—*Ajwain* (*Liqusticum ajowan*) mixed with the urine of another camel is given for three or four days, when the animal is said to generally recover.

Hubbi or strangles.—The swelling and abscess is said sometimes to extend down the neck to the sternum, the part is fired and *mako* (*solanum nigrum*) and *amaltás* (*cathartocarpus fistula*), the Indian laburnum seeds, boiled in water is tied on the wound as poultice.

Kipáli, catarrh or influenza.—The symptoms are drooping head, stops feeding and ruminating, and mucus flows from the nose, a hard swelling is found inside both ears. The same drench is given as to the horse, and the ears fired in a circle round the roots.

Sheep.

Sheep have greatly increased in numbers, especially in the Thal, where they are displacing camels and even horned cattle, and it would be difficult to imagine a country better adapted for sheep raising than those wide dry plains, with plenty of ranging ground over them.

The genuine Shahpur sheep stands about 30 inches high and 26 to 27 in girth, but as compared with English sheep, Leicester or Southdowns, is a leggy animal. The chief distinguishing points are a curved (*i.e.*, Roman) nose, small muzzle

Sheep.

broad forehead, very long drooping ears, sometimes 13 or 14 inches in length, eyes set back inside of face, tail short and small. The wool fine and of a fairly long staple, the ears, face and legs generally black, and often the wool is partly colored. *Dumbás* or fat-tailed sheep are found in the Salt range; in some of them the size of the tail amounts to a deformity. Mr. Nunn saw one the tail of which measured over two feet across at the broadest part, and was so heavy that when lying down, the animal could not rise without assistance, and was told that from the tail of a similar sheep that had been killed, over 80 pounds of fat had been taken. The *dumba* if crossed with the Thal sheep loses all its characteristics in about the third generation. The male lambs are castrated at 6 months old, and are sold as yearling wethers to dealers who come from all parts of country to buy them. Many are taken to Ráwalpindi and other cantonments for commissariat purposes. Sheep are shorn twice a year at the beginning and end of the hot weather and give about three-eighths of a sér of wool each time in the Bár, and double that quantity in the Thal. The white wool of the Thal is famous for its fine quality and sells uncleaned at about 4 sérs per rupee or rather at six fleeces (*pothi*) per rupee; thus a Thal sheep produces about 5 annas worth of wool every year. The head-quarters of the trade in Thal wool is Núrpur whence a large quantity is annually exported towards Mooltan and Karáchi, and where a good quality of blanket (*loi*) is made. The wool of the Bár is largely consumed at Bhera where it is made into felt (*namda*). A good sheep fetches Rs. 4 or Rs. 5, but the average price may be taken as Rs. 2. Sheep often die in large numbers of epidemic disease, and are subject to that form of splenic apoplexy or anthrax (*pharikki*) which is commonly known as "braxy" in Scotland. A sheep's skin fetches 4 annas.

Goats.

The number of goats also appears to be increasing. They are bred chiefly in the Bár, Thal and Salt range, where they are "the poor man's cow." There are five different breeds :—

I.—*Bhali*, a very large goat, standing 36 inches high, with long hair and long narrow ears, one measured being 13 inches.

II.—*Hajirián*, which are much the same except that the ears are broader and the teats are very small; this sort of goat is the best milker.

III.—*Boji*, a small goat with very small ears.

IV.—*Barbali*, which is very rare. This is not an indigenous breed, but from time to time has been brought up from Sindh by boatmen on their return from voyages to Sukkur and down the Indus; it is a very small species, not more than 18 to 20 inches high, with small ears and horns, very slight-limbed and black and tan in color.

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Goats.

V.—*Munja* or *bulna,* a small black and tan colored goat, with short ears and horns. This breed have a most extraordinary cutaneous appendage from each side of the neck, growing out of the jugular channel about the size of one's finger, and from 5 to 6 inches long.

Goats are shorn once a year at the end of the cold season, and give ⅜ths of a sér of hair (*jatt*), which sells at 6 sérs per rupee, giving one anna per goat per annum. It is made into ropes and coarse cloth used for nose bags for horses and for camel saddles. A good goat fetches Rs. 5 or more, but Rs. 2 is an average price. A goat's skin is worth 8 annas.

Horses and ponies.

This district is one of the best in the Punjab for the breeding of horses and ponies, and the number of these animals is rapidly increasing, owing to the good prices they command, and the interest taken in horse-breeding by the leading land-owners. Their number is given as more than double what it was thirty years ago, and their quality is also steadily improving owing to the introduction of good blood by the importation of stallions by the Horse-Breeding Department and the District Board. There are usually 10 or 11 Government stallions in the district. Formerly the breeders preferred Norfolk Trotter sires, but now they much prefer thorough-bred or Arab blood. The District Board has three Arab stallions for the breeding of ponies, and one stallion of the indigenous "*anmol*" or "priceless" breed. Some of the larger breeders have also good stallions of their own, which have been passed by the Superintendent of the Civil Veterinary Department. The country mare is a good upstanding animal about 14·2 or 15 hands, with good forelegs, slightly bow-necked, but, like most country-breds, slack in the quarter with badly set on tail, and inclined to be sickle-backed. These faults, however, are rapidly disappearing with the introduction of better blood. A considerable number of colts are annually purchased, both by dealers and by Army Officers, who consider the Shahpur stock to be one of the best stamp of remount to be found in the Punjab. Such animals fetch on the average about Rs. 250 or Rs. 300, but the average price of all the horses and ponies in the district is probably about Rs. 50, as a good many of the ponies are of poor quality. It is estimated that of the 8,000 horses and ponies in the district about 1,600 are fit for transport purposes. Mr. Nunn describes the diseases to which horses are liable as follows :—

Anthrax (*simak*).—The animal perspires and falls down. I am inclined to think that it is the form of anthrax so well known as Ludhiána fever. Treatment consists of *majíth* or madder and *haldi* (turmeric, *curcuma longa*) mixed up with *gur*, the animal being kept in a warm place; but it is seldom successful. There are two plants known as *majíth*, the *rubia cordifolia* and *rubia tinctorum*. The first is the one used.

Strangles (*khubak*, *khúb* or *hubbia*).—The swelling is poulticed with *jowár* flour (*sorghum vulgare*).

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Horses and ponies.

Lymphangitis (*zèhrbád*).—Chillies boiled in human urine with ginger, *ajwain*, and milk are given internally.

Catarrh influenza and glanders (*kanár*).—Treatment: Black pepper, chillies, onions, *lassan* (garlic, *allium sativum*) and *gur*, also the smoke of a blue or yellow rag burned under the nose is blown into the nostrils.

Ringbone (*merum* and *chakol*).—Firing and fomentation with salt and water, a bandage of goat's hair steeped in catechu and lime juice is applied at night. A dog's head is burned and the ashes mixed with borax given in water, internally, about one *tola* weight.

Bone spavin, splint (*hadda, berhaddi*).—In both these the ashes of a dog's head are given internally and a poultice applied with a bandage of fine ground gram, *gur* and salt.

It is said that if a horse has been rubbed by the saddle (*lága*) and a light is brought behind it, it is apt to get staggers (*chánni*) and die on the spot. When a horse is in extremity, a boiled crow is sometimes pushed down his throat, but this remedy is seldom efficacious.

Table No. XXII A shows the results of horse-breeding operations undertaken by the Civil Veterinary Department. The number of branded mares in the district has gone on steadily increasing until now there are over 600 of them, served by the 10 or 11 Government stallions, and producing about 125 colts and fillies annually to those stallions. The work is superintended by a *zilladár*, and there is also for each of the three tahsíls a passed Veterinary Assistant maintained by the District Board. These men geld about 150 colts annually, a measure which must also tend to improve the breed of horses and ponies. Large studs of very good quality are maintained by Malik Umar Hayát Khán, Tiwána of Kálra (78 branded mares), Malik Khuda Bakhsh, Tiwána of Khwájabad (45 branded mares), Malik Mubáraz Khán, Tiwána of Jehánabad (22 branded mares), Khán Bahádur Malik Hákim Khán, Nun of Kot Hákim Khán (22 branded mares) and the Mekans of Kot Bhai Khán and Kot Pahlwán; and many of the well-to-do landowners have one or two good mares. They have learned the advantage of giving the young stock liberty, and many of them have runs maintained for the purpose.

Horse fair.

A horse fair is held at the head-quarters station annually about the 20th March and is generally attended by from 1,500 to 2,000 animals, most of which, however, are brought not for sale but to compete for the prizes offered for the best animals in the different classes. The Imperial Government usually offers Rs. 1,600 in prizes towards the encouragement of remount breeding and the District Board Rs. 400 for ponies. The animals shown for these prizes are usually considered among the best in the Punjab for quality, this district being especially good for the breeding of bone. The horse-breeders, large and small, take great interest in the show and compete keenly with each other for the prizes offered. Opportunity is taken of the gathering to have a day of sports and races, tent-pegging being the favourite amusement. The number of remounts purchased at the fair varies from 15 to 40, many of the best animals being

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Horse fair.

bought up beforehand by purchasing parties sent out by the different regiments, or being retained by their owners for better prices than the remount agents care to give. A number of mules and donkeys are also brought to this fair, either for sale or to compete for prizes. A charge of 2 per cent. is made on sales, and the income, which varies from Rs. 250 to Rs. 400 is credited to the Provincial Government. The expenditure is about Rs. 125.

Mules.

Mule-breeding is not so popular in the district as is horse-breeding, but on the average of the last five years 816 mares were served by the 10 or 12 donkey stallions supplied by the Civil Veterinary Department and 160 mules were produced. Some of the animals produced are of excellent stamp, fit for mountain batteries and command a price of Rs. 400 or more; but the great majority are only fit for transport purposes, and sell at about Rs. 150. Most of them are bought up when young either for the Army or by dealers, and there are only about 350 mules in the district of which about 100 are fit for transport purposes.

Donkeys.

Donkeys are rapidly increasing in numbers and are returned as more than double the number of twenty years ago. They are mostly of a very poor stamp, especially in the Salt Range, but are most useful beasts of burden, costing very little to keep. Droves of them may frequently be met, driven by their Khatri or Kumhár owners, each carrying from one to two maunds of goods, and often stopping to graze as they go along the roads. It is estimated that of the 20,000 donkeys in the district about 3,500 are fit to carry the transport load of 120 lbs. A few excellent donkeys of a superior breed are to be found in the Jhelam and Chenáb valleys, but the ordinary donkey of the district is on the average not worth more than Rs. 10.

SECTION B.—OCCUPATIONS, INDUSTRIES AND COMMERCE.

Occupations.

Table No. XXIII shows the principal occupations followed by the people, the figures being for the total population and including the women and children dependent upon the actual workers. Further details will be found in Census Table No. XVII B. The following abstract gives the percentage of the total population engaged in each main branch of occupation:—

Occupation.	*Percentage of total population.*
Government ...	1·9
Pasture and agriculture ...	53·8
Domestic service ...	5·3
Preparation and supply of material substances ...	25·3
Commerce and transport ...	5·1
Professional ...	2·6
Indefinite and independent ...	6·0
Total ...	100

Occupations.

Some remarks on the traditional occupation of the various tribes and castes will be found in Chapter III C. The processes of the more important industries have been described in the various monographs on manufactures in the Punjab. An account of the trade in salt, saltpetre and barilla has been given in Chapter I. The following description is given of the process of tanning as carried on in this district:

Tanning.

A cow's hide is the most generally useful, being strong and soft; a good one is worth Rs. 2-8-0. A buffalo's hide is the strongest of all, but very hard. It is used for shoe-soles, &c.: worth about Rs. 4. A camel's hide is too hard for most purposes, but is used for making *ghi kuppás*: value Re. 1. A bullock's hide is inferior in usefulness to a cow's hide. A horse's hide is scarcely any use at all, being too thin and fine. A goat's hide is useful for parts of women's shoes, &c.: value about 8 annas. The process of preparing a hide is as follows:—The skin is soaked a day and a night in water, then taken out and scraped; then spread hair downwards on straw, and after rubbing the upper side with one *chiták* of *sajji* and one-and-a-half *sérs* of lime, and a little water, it is tied up with the *sajji* and lime inside. It is then soaked for six days in two *sérs* of lime and water after which it is rubbed on both sides with broken-up earthenware. This is repeated at intervals till the hair is all off. It is then taken out, well washed and scraped, and has now become an *adhauri*, or untanned leather. The tanning process then begins. Well bruised *kikar* bark (*jand* is also used, but not considered so good) is soaked in water and the hide thrown in. When the tanning has left the bark, fresh bark is put in. This takes some days, after which the hide is sown up with *munj*, an aperture being left at one end, and hung up, the open end being uppermost. It is then half filled with bruised bark and water poured in, which, as it drops out, is caught in a vessel and poured back into the skin; this is continued until the lower part, when pricked, shows the colour of leather. The open end is then sown up, the other end opened, the skin inverted, and the process repeated with fresh bark, until the whole is tanned. The skin is then well washed, rubbed with the hand and dried in the sun. It is then soaked in water with bruised *madár* plants. *Til* oil is then rubbed over it, and it is again soaked a day in water. Then dried, sprinkled with water, rolled up, and beaten with clubs. It is then rubbed on the flesh side with a stick, called a *weáng*, made from the wild caper (*capparis aphylla*): the whole process in the hot weather takes about twenty-six days; in the cold, about eight days longer. Just before the skin is used, it is soaked for a day in little water with a *chiták* of alum, four *chitaks* of pomegranate bark, a *chiták*, of salt and a *chiták* of *til* oil. During the day it is several times well twisted.

Weaving.

In almost every village the cotton of the district is woven into coarse cloth (*khaddar*), from which the clothing of the

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Occupations, Industries and Commerce.

Weaving.

peasantry is made, and which is exported in large quantities, Girot and Khusháb being the centres of this trade. The weavers are usually *Páoli* by caste, and the importance of the cotton industry to the district can be seen from the fact that 43,615 persons, or 9 per cent. of the total population were returned as deriving their subsistence chiefly from industries connected with cotton; this total, however, includes, besides 26,419 weavers, 4,167 cotton cleaners and 9,600 spinners, the latter being almost all women. Fine cotton striped goods bordered with silk (*lungís*) of good quality are made at Khusháb, where also are made good coloured *khes*, loom-woven checks, and diapered cloths (*bulbul chashm*).

Silk.

Pagrís, and the other scarf-like forms of silk popular, are woven, sometimes plain and sometimes with gold ends, at Khusháb, which has a name for silk weaving and has sent good specimens to various exhibitions.

Wool.

Felt or *namda* rugs are made at Bhera and Khusháb, in both white and grey, unbleached or colored wool, decorated with large barbaric patterns of red wool merely felted and beaten into the surface. The white felts bear no comparison with those of Kashmír and parts of Rájpútána, and the texture is so loose and imperfect that they seem to be always shedding the goat's hair with which they are intermixed. The wool is not perfectly cleaned, and they are peculiarly liable to the attacks of insects. But they are among the cheapest floor coverings produced in the Province.

Goat's hair and camel's hair are worked up into rope, as in most pastoral districts. At Núrpur, *loís* or country blankets are made, but they have no special character of color or texture.

Cutlery and lapidary work.

The wares in wood and metal from this district which have been sent to several exhibitions, give an impression of great technical aptitude, which seems to find but little employment and scanty remuneration. It is a commonplace to say that there is in this country but little of the subdivision of labor, and none of the machinery, which make European products cheap; but even in India there are few examples of the union in one craftsman of so many trades as are practised by the Bhera cutlers. Long before the introduction of machinery the Sheffield cutlery trade was divided into many branches, and the man who forged a blade neither ground it, nor hafted it, nor fitted it with a sheath. At Gujrát and Siálkot the smith forges caskets and other articles of the *koftgar's* trade in complete independence of the workman who damascenes them with silver and gold. But at Bhera, the same artizan fashions the blade on the anvil grinds and polishes it, cuts the hilts or handles from stone of mother-o'-pearl, and makes a leather covered sheath for dagger or sword. The favourite hilt is in the green slightly translucent stone (*sang-i-yashm*) largely used in the *bázár* for amulets and neck beads, which has been identified as a very pure serpen-

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Occupations, Industries and Commerce.

Cutlery and lapidary work.

tine called Bowenite. It is found in masses in a gorge near Gandámak in Afghánistán where it costs Rs. 3 per maund, but by the time it reaches Bhera it is worth Rs. 40 per maund. Some of it is a delicate apple green, and other pieces are like verde antique marble. It is very useful in mosaic work. Besides knife handles and dagger hilts, it is fashioned at Bhera into caskets, paper-weights, cups, &c. The work is always liberally smeared with oil to remove the white marks left by cutting tools.

A favourite form for a dagger hilt ends in an animal's head. In the collections of arms in the possession of some of the Rájpútána and Central India Chiefs, this design is seen beautifully wrought in crystal, and jewelled jade. The Bhera rendering is a very elementary attempt at a head.

Other stones used resemble Parbeck marble, and are found in the neighbouring Salt range. The names given are vague, and seem to be applied on very slight grounds. *Suleimáni-patthar, sang-i-jarah, pila patthar, sang-i-marmar* are some of them, and they explain themselves. These are used for dinner-knives and arms as well as for the ornamental articles made in stone.

A pretty herring-bone pattern of alternate zig-zags in black and mother-o'-pearl is frequently used for hilts. The mother-o'-pearl is imported from Bombay. The lapidary's tools in use differ in no respect from those in use at Agra, and indeed all the world over where machinery and diamond-pointed drills are not used. A heavily loaded bow with wire string (or two for thin slices) is used for sawing, corundum and water furnishing the iron wire with a cutting material, while the grinding and polishing wheels are the usual discs of corundum and lac, turned with the drill-bow for small work, or with the strap for heavy; but always with the to-and-fro non-continuous revolution of Indian wheels.

The best country iron, known at Bhera as *dána,* is in fact a sort of steel; and when this is used, some of the blades of Bhera cutlery are of tolerably good quality, but it gets rarer yearly. Old files of English make are sought out and reforged into various forms. Old blades of stub and twist steel are often refurbished, and the *áb* or *jauhár* (the wavy markings in the texture of the blade) are still prized. These markings are rudely imitated for the benefit of English purchasers. The blade is covered with a mixture of lime and milk, forming a sort of etching ground on which, as it is drying off, the artificer's thumb is dabbed, with the effect of printing the concentric markings of the skin. *Kases* (sulphate of iron) is then applied as a mordant, and, when skilfully done, the effect is not unlike that of a real Damascus blade. No expert, however, could be for a moment deceived by this etching.

Chapter IV B.

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Wood-carving.

At Bhera *chaukats* or door and window frames are most elaborately carved in *deodar* and *shisham* wood. The rates at which these beautiful works are supplied to native purchasers are almost incredibly low, but as a European demand has arisen they have been raised. The work differs from that of Chiníot in that the projectieres are flatter, pilasters and other details being often merely indicated in relief instead of a half or quarter section being imposed. And the whole of the surface is completely covered with boldly outlined forms of foliage and geometric diaper made out for the most part with a V-section cut. There is something rude and almost barbaric in this direct and simple method of execution; but although there is no attempt at high finish, the general design and proportions are so good, and the decorative scheme is so full and complete, that the technical imperfection of the work as carving is scarcely noticed. A large door-way, completely covered with ornamental work, measuring ten feet high and of proportionate width, costs to a native purchaser about Rs. 25, which is but little more than the price paid for an ordinary plain door in other places. No use has been made by the Public Works Department of this beautiful and wonderfully cheap carpentry. The production of these doors and windows is not confined to Bhera; they are also made at Miáni and perhaps at other places in the district. Wood-carvers from Bhera have been sent to more than one exhibition in England where they and their workmanship have earned admiration.

Sáhiwál lacquer.

The lacquered wood turnery of Sáhiwál differs from that of other places in being more crude in color and simpler in execution. A particularly unpleasant aniline mauve is used; but there is a better class of vases, platters and toys made in two colors, red and black, or red and yellow, or black with either. The scratched patterns are bolder and larger than elsewhere and many toys, *e.g.*, children's tea-sets, are finished in transparent lac only, the color and grain of the wood showing through. Chess-boards with chess men and a large variety of toys of forms that might puzzle an English child, are made at very cheap rates, but they do not seem to be as popularly known as they deserve to be. From the same town ivory toys of some neatness and skill in execution were sent to the Punjab Exhibition.

Combs are made at Núrpur from olive-wood got from near Kálabágh on the Indus.

Jewelry.

There is nothing very noteworthy or distinctive in the jewelry or silversmiths' work of the country side. From the chief places of the district, as well as from Mittha Tiwána, specimens have been seen which show an average of skill in work and design at least equal to that of most rural districts. Some account of the ornaments worn will be found in Chapter III B.

Leather.

Good embroidered shoes are made at Jabba and Anga.

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Occupations, Industries and Commerce.

Phulkárís.

It may be mentioned that the flower-worked *chaddar* or *ohrni* of red or blue country woven cotton cloth ornamented with silk embroidery is worn in the district, but few are made for sale.

Earthenware.

In Khusháb are made jars and drinking vessels of earthenware which are much prized, as is the earthenware of Surakki in the Salt range. The blacksmiths of Kufri are also noted for their ironwork.

Gunpowder and fireworks.

There is a considerable manufacture of gunpowder in the district at Bhera, Khusháb, Shahpur and other towns; the number of licensed manufacturers in 1892 was 11, and the total output about a thousand maunds. It is made by mixing saltpetre, sulphur and charcoal in proportions varying with the quality of powder desired; the most usual proportions being a maund of saltpetre to 5 sérs of sulphur and 10 sérs of charcoal. These ingredients are mixed together and pounded in a wooden mortar (*chattu*), and when well mixed the powder is put in the sun to dry. It is then ground in a hand-mill (*chakki*), damped and rolled in a basket (*chajj*) till it forms grains of gunpowder. A considerable quantity is exported from the district for use on public works as blasting-powder, and most of the rest is consumed in making fireworks, of which the people are very fond, quantities being let off on occasions of marriages or other rejoicings. The fireworks of this district are generally very good and are of several different varieties of which the most common are the *gola*, the only merit of which is that it goes off with a loud noise like a cannon, the *ásmáni gola* which on bursting in the air falls in colored globes of fire; the *anár* which resembles a fountain of fiery sparks; the *chakkar* or wheel; the *matáb* or colored light; and the *hawa* or squib.

Soap.

Soap is manufactured on a small scale in Khusháb in the following manner. A maund of *khár* (*sajji*) and 20 sérs of lime are pounded up together and put into an earthenware vessel (*mat*) in the bottom of which a hole the size of one's little finger is made. Water is poured on the mixture and filters through the hole at the bottom where it is caught in other vessels. This solution is mixed with a maund of sesamum oil (*til ke tel*) and 10 sérs of fat, which have previously been heated and mixed up together. This mixture is allowed to stand for three days and then heated for two hours till soap forms on the surface, leaving the water below. The soap is then skimmed off and put into moulds; about 1½ maund of soap being got from the above quantities of the ingredients. Six families of Khojás are engaged in this business and make about 300 maunds of soap in a year.

Service in the Army and Civil Service.

A large number of excellent recruits are got from this district for the Native Army. According to a census taken in 1891, there were then in the Army 1,194 natives of Shahpur district drawing pay aggregating Rs. 31,747 per mensem,

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and 161 Army pensioners, whose pensions aggregated Rs. 1,774 per mensem. The Tiwánás, Biloches and other tribes of the Thal make excellent cavalry soldiers, while the Awáns of the Salt range are good infantry men, and many of them have enlisted in Punjab Regiments and in the Hong Kong Regiment.

Service in the Army and Civil Service.

In 1891 there were 1,676 natives of this district in the Civil Service, including the police, drawing an aggregate pay of Rs. 32,846; while 32 Civil pensioners drew in the aggregate Rs. 617 per mensem. The town of Bhera has supplied, in comparison with its size, a very large number of Civil servants, some of whom have attained to high posts.

Altogether residents of the district in 1891 drew from Government in the form of pay and pension more than eight lakhs of rupees, or about 1½ times the annual land revenue of the district.

The wheat trade.

The ordinary course of the wheat trade, until recent years was that the peasant producer sold his grain to the village shopkeeper who sent it in to the market-town, and there it was bought by the large grain merchants resident in the district, who sent it on to Mooltan, Sukkur or Karáchi, where it was sold to European exporting firms. Much, perhaps most, of the trade is still carried on in this way. But within the last ten years or so, the large European exporting firms of Karáchi have begun to sent agents of their own to towns like Khusháb and Bhera, where they purchase wheat from the local dealers through a broker (*ahrti*), generally a resident of the place, who arranges for storing the grain purchased till it is despatched to Karáchi and makes advances of cash if necessary, charging the usual rate of interest in such cases, *i.e.*, 8 annas per cent. per mensem = 6 per cent. per annum (the rate always understood when none is expressed in such transactions). The broker gets for his services a commission on his purchases at the rate of 8 annas or sometimes 4 annas per cent. Otherwise the profit and loss of the transactions rest entirely with the exporting firms. The broker purchases in the local grain-market, partly from local grain-dealers, partly from village shopkeepers who send in their grain to the market-town, and only rarely from the producer, as it is not common in this district for the peasant to bring his own grain to the market-town. Sometimes the broker deals direct with a landlord having a large quantity of grain to dispose of. But the cases in this district in which the exporter's broker has bought directly from the producer are rare—as a rule some local grain-dealer collects the grain and sells it to the broker.

The effect of the operations of the Karáchi firms has been that in many cases the local large grain merchant, through whom all grain destined for England used to be sent from the market-towns here to Mooltan, Sukkur or Karáchi, has been

The wheat trade.

eliminated, and the profits he used to make are divided between the exporting firm and the petty grain-dealer. The elimination of one link in the chaim must tend to raise the price paid to the producer, and give him a larger share of the profits of the trade; but, as a rule, the local petty grain-dealer still comes between him and the exporting firm's broker.

The local grain merchants repudiate the idea of wilfully mixing earth with the grain, although they admit mixing up inferior wheat, or wheat having a large admixture of barley, with wheat of a better quality. They assert, however, that the exporting firm's agent and broker regularly mix earth with the grain, the rule being that into each bag containing $2\frac{3}{4}$ maunds are put $2\frac{28}{40}$ maunds of wheat and $\frac{2}{40}$ maund of earth. It seems that when grain is purchased at Sukkur or Karáchi by the exporting firms they insist upon the "refraction" allowance (here called *tach*, perhaps for "touch") of 5 per cent. of barley and $2\frac{1}{2}$ per cent. of other matter, so that it is probable enough that when a grain merchant has sent his grain down to Sukkur or Karáchi, and so bound himself to sell it for export, he does, before selling it, adulterate it down to that standard.

Effect of the railway.

The opening of the railway through the district has greatly altered the course of trade and much that used formerly to go by river or by camels now goes by rail. In 1894 it was estimated that about 700 maunds of grain went by river from Bhera to Sukkur, at a rate of $4\frac{1}{2}$ annas per maund, and 4,000 maunds from Khusháb to Mooltan at a rate of 2 annas per maund; but the carriage of goods by rail, though more costly than by river, is so much safer and more expeditious that it is generally preferred.

Trade in grain.

Trade in grain varies very much with the greatly fluctuating supply and demand. In years of good harvest, considerable quantities of grain are exported, chiefly from Bhera and Khusháb to Sukkur and Karáchi; the wheat of the Salt range being considered the best for export. In years of failure of harvest in this district large quantities of grain are poured in from Amritsar, Ferozepore, the Chenáb Canal tract, and even from Jhang and Bannu. On an average of years the net export of food grains is probably by no means large. There is, however, a considerable export of oilseeds to Karáchi, and practically no import.

Trade in cotton.

Cotton is largely exported both in the raw and manufactured state. Raw cotton is exported mainly from Khusháb towards Mooltan. The coarse cotton cloth largely manufactured by the village weavers is exported in considerable quantities from Khusháb, Girot, Bhera and Sáhiwál, much of it being carried across the frontier by Powinda traders on their way back from their annual expeditions down country.

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Formerly large quantities of this cloth were exported by Khoja and Pirácha traders to Kábul and Bukhára, but recent high customs duties imposed by the Amír of Kábul and the Russians have practically killed this trade.

Export of other articles.

The wool of the Thal is in good demand for its fineness of texture, and is collected by the Khatrís of Núrpur who sell it to dealers from the neighbouring large towns, and they in their turn export it, generally towards Mooltan. A large quantity of *ghi* is exported to Pesháwar, Ráwalpindi, Amritsar, Dera Ismail Khan and Karáchi. There is a great and growing export through Karáchi to Europe of hides and bones. Most of the opium is sent to Lahore and Amritsar, but a demand for the Shahpur drug is springing up from Ráwalpindi and Pesháwar. More than a lakh of maunds a year of salt are sent from the Warchha salt mine by camel mostly to Khusháb whence it is sent by river to Mooltan, or by rail to other places to the south. A considerable quantity of lime is sent by rail from near Bhera to Lahore, Amritsar and Mooltan. About 6,000 maunds of saltpetre are exported annually to Europe through Sukkur and Karáchi. *Sajji* or barilla is exported in considerable quantities towards Ráwalpindi, Siálkot and Amritsar. The trade in this article is chiefly in the hands of the Khatrís of Sáhiwál.

Import trade.

The imports are almost entirely brought by rail and consist mainly of piece-goods and metals from Europe, sugar from Siálkot and rice from Pesháwar. During the cold season travelling merchants from Afghánistán bring down *majíth* (madder), fruits, spices, gold coins, &c., some portion of which they sell in this district on their way through.

System of book-keeping.

The better class of Hindu and Sikh bankers and shop-keepers keep three account books (*vahi*), (1) the day-book (*súhr*, *parchún* or *bandi*), in which all transactions are recorded day by day as they occur; (2) the cash-book (*rokir*), in which only cash transactions are entered as they occur; and (3) the ledger (*kháta vahi* or simply *vahi*), in which each client's account (*lekha*) is written up from the day-book at the shop-keeper's leisure. The great majority of shop-keepers, however, keep up only the ledger, making entries in it from memory or from rough notes which are destroyed, so that there is no means of checking the entries. The ledger (*vahi*) is kept in the form of loose leaves fastened together lengthwise in such a way that a leaf can easily be extracted without detection. Each page (*panna*) has its number (*angg*), and it is usual, on opening a new ledger, to get a Brahman to imprint on the seventh page a coloured picture of Ganesh and his rat, adding the invocation "*Om Svasti Ganesháyanama*" with the date and a blessing. The account of each client shows on the left side the debits or out-goings, and on the right side the credits (*ágit*). Generally once a year the balance (*báki*) is struck, interest (*veáj*) charged, and the net balance carried forward to a new account. As the peasant

System of book-keeping.

who has his dealings with the shop-keeper (*kirár*) is often utterly ignorant of accounts and very careless, he is often taken advantage of by the shop-keeper, who will, as occasion offers,—

(1) dole out old grain of sorts for food purposes in the cold season and take repayment at harvest time, a few months later, in wheat or its money equivalent, plus from 25 to 50 per cent. interest ;

(2) exact full repayment on the threshing-floor, leaving the customer insufficient grain wherefrom to pay his land revenue, and feed himself till next harvest;

(3) a month or so later pay his debtor's land revenue and taking advantage of his necessity, charge him at least the highest average rate for money lent ;

(4) take one anna per rupee as discount (*katt* or *gadd chhora*) when making a loan, but charge interest on the discount;

(5) cut six months' interest out of a loan, and record the gross sum as a loan free of interest for six months ;

(6) cause the debtor to go before the Sub-Registrar and state that he had received the whole loan in cash, whereas in fact the amount was chiefly made up of simple and compound interest ;

(7) misrepresent debits in the ledger by entering inferior grains as if wheat ;

(8) allow no interest on repayments in kind and either no or short interest on credits in cash, and cause the customer to believe, when he is making a payment to account, that a concession of grace has been made when a small remission is credited to him out of the interest due (*chhot* or *mor*) ;

(9) generally keep accounts in a loose unintelligible way which makes the separation of interest from principal impossible;

(10) keep only a ledger, plus sometimes a sort of day-book in loose sheets or book form, and write up the former at any time;

(11) strike the balance in a casual way, naming as present one or two witnesses either brother lenders or men of the class known as "four-anna witnesses" ;

(12) charge a full year's interest on grain or money, lent a few months or even weeks before the striking of balance.

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Rates of interest.

The usual rate of interest charged between bankers of good credit on bills of exchange (*hundi*) is one pice per day on Rs. 100 = $7\frac{1}{2}$ annas per cent. per mensem, or nearly 6 per cent. per annum. On ordinary loans to shop-keepers of good credit the usual rate is 1 per cent. per mensem = 12 per cent. per annum. But a peasant rarely gets a loan at less than one pice per rupee per mensem = Re. 1-9 per cent. per mensem or Rs. $18\frac{3}{4}$ per cent. per annum; and often the rate charged is 24 or 36 per cent. per annum; and with the aid of the methods of calculation detailed above, the money-lender often so manages his accounts that a good solvent customer's money debt is doubled inside three years, and his grain debt inside two years, and if the lender be exceptionally dishonest, and the debtor exceptionally helpless and stupid, the debt doubles itself in an even shorter period.

SECTION C.—PRICES, WEIGHTS AND MEASURES, AND COMMUNICATIONS.

General.

Table No. XXVI gives the retail *bázár* prices of commodities for the last thirty-five years. The wages of labor are shown in Table No. XXVII, and some remark on the subject will be found in Chapter III D, where also the prevailing rent rates are discussed.

Prices of agricultural produce.

The following extract from the report of the recently revised settlement shows what are the prevailing prices of agricultural produce:—

Enquiry was made by examination of the books of the principal traders in seven towns in different parts of the district, *viz.*, Midh on the Chenáb, Bhera, Shahpur and Sáhiwàl along the east of the Jhelam, Khusháb on its west bank, Núrpur in the Thal, and Naushahra in the Salt range, and the results were checked by comparison with the prices recorded for the district head-quarters in the Gazette. It is found that on a series of years the averages for the different towns do not differ very much, so that it is sufficiently accurate to take their average as representing prices for the whole district. The harvest prices thus ascertained are as follows (in sérs per rupee): —

Period.	Wheat.	Bajra.	Jowár.	Gram.	Barley.	Táramíra.	Gur.	Cotton, unginned.	China.	Ghi.
Fifteen years, 1850-64 ...	41	47	52	51	57	36	17	15	69	$3\frac{1}{8}$
Thirteen years, 1865-77 ...	26	30	34	32	38	32	13	11	41	2
Ten years, 1878-87	21	25	28	27	31	27	11	12	36	$1\frac{3}{4}$
Percentage of total area under crop	43	19	7	3	2	2	...	10	...	...

Taking the average of the fifteen years, 1850 to 1864, which cover the period of settlement operations, as representing the prices of last settlement, and the average of the last ten years as representing the prices now prevalent, it may be

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Prices of agricultural produce.

said that that quantity of each article which would then have fetched Rs. 100 in silver, now fetches as follows:—Wheat Rs. 195, *bájra* Rs. 188, *jowár* Rs 186, gram Rs. 189, barley Rs. 184, *táramíra* Rs. 133, *gur* Rs. 155, *china* Rs. 192, cotton Rs. 125, and *ghi* Rs 179 ; that is to say—*the principal food grains*—wheat, *bájra*, *jowár*, gram and barley, which together occupy three-fourths of the area under crop—*have each increased in money value more than 80 per cent. since last settlement*, and the price of wheat, which is by far the most important, has *practically doubled.* Cotton, however, which occupies 10 per cent. of the cultivated area has risen in price only 25 per cent. ; and the price of *ghi* has risen 79 per cent.

In order to ascertain the prices to be assumed for the present assessment calculations, we cannot do better than take as our guide the average prices of the last ten-year period, which includes years both of plenty and of scarcity, of brisk export and of brisk import. To go further back would involve us in the low prices which prevailed before the extension of railway communication to this neighbourhood, and the establishment of the export trade through Karáchi to Europe, which now regulates the price of wheat throughout the Punjab ; nor would it be safe to speculate much on the probable future of the wheat trade, which depends so greatly on the harvests in America and Russia, on the value of silver, and other factors difficult of estimation. Making some allowance for the distance of the peasant from market, and the low prices of the villages as compared with the towns, I have assumed the following prices as the basis of assessment calculations throughout the district (in sérs per rupee) :—

	Wheat.	Bájra.	Jowár.	Gram.	Barley.	Táramíra.	Gur.	Cotton, un-ginned.	China.	Ghi.
Average prices for the ten years, 1878-87	21	25	28	27	31	27	11	12	36	$1\frac{3}{4}$
Average prices assumed for assessment purposes ...	25	30	35	35	40	35	15	15	45	2

For the six years since 1887 the average harvest prices for the district calculated in the same way have been as follows (in sérs per rupee) :—

	Wheat.	Bájra.	Jowár.	Gram.	Barley.	Táramíra.	Gur.	Cotton, un-ginned.	China.	Ghi.
Average price for the six years, 1888-93	19	20	24	24	28	17	11	9	28	$1\frac{10}{16}$

The prices of all produce have, therefore, been considerably higher during the last six years than during the previous ten, and although at this moment (1894) owing to good harvests here and low prices in England, grain is cheap, there is no reason to suppose that the prices assumed for assessment purposes are in any case too high. Indeed in some cases they are obviously too low. For purposes of comparison hereafter I estimate as below (1) what may be considered average *bázár* harvest prices under present circumstances ; (2) the prices that might now be fairly taken for assessment purposes, *i.e.*, as the prices which producers are likely to get on an average of years for their surplus produce (in sérs per rupee) :—

	Wheat.	Bájra.	Jowár.	Gram.	Barley.	Táramíra.	Gur.	Cotton, un-ginned.	China.	Ghi.
Average bázár harvest prices	20	23	27	27	30	20	11	10	30	$1\frac{3}{4}$
Fair assessment prices ...	25	28	32	32	35	25	13	12	35	2

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In every case, except wheat and *ghi*, it seems safe now to assume higher prices than were actually assumed in the assessment calculations, and, if those calculations were again worked out on the prices that now seem fair, they would give a considerably higher estimate of the money value of the half net produce.

Prices of land.

The market value of proprietary rights in the land has been steadily rising and is now double what it was twenty-five years ago. The total value of the proprietary rights in the land of the district is now about three crores of rupees, or fifty times the land revenue assessment.

The following statement shows the approximate average value of land of different classes in the different assessment circles :—

Tahsíl.	Assessment Circle.	Cháhi.	Nahri.	Sailáb.	Náládár.	Raridár.	Bárani.	Banjar.
Bhera ...	Chenáb ...	Rs. 23 per cultivated acre			...	...	...	...
	Bár ...	,, 10 per acre all round			...	...	...	...
	Jhelum ...	,, 60	Rs. 40	Rs. 60	...	...	Rs. 20	Rs. 10
Shahpur ...	Bár ...	,, 10 per acre all round			...	...	...	...
	Ara ...	,, 20 per cultivated acre			...	...	...	...
	Jhelam ...	,, 50	Rs. 40	Rs. 50	...	...	Rs. 20	Rs. 10
Khusháb ...	Jhelam ...	,, 60	Rs. 40	Rs. 50	...		,, 15	,, 8
	Thal ...	,, 7 per cultivated acre			...	...	...	...
	Mohár ...	,, 40	Rs. 40	Rs. 40	Rs. 30	Rs. 20	Rs. 10	Rs. 2
	Hill ...	,, 100 per cultivated acre			...	...	...	...

Measures of time.

The Government offices date their transactions by the Christian year, the feasts and fasts of the Musalmáns are regulated by the Muhammadan, calendar but in all other matters the year used is the Sambat or solar year of Vikramáditya. This year is divided into two seasons (*rut*), the hot weather (*unhál*) and the cold weather (*siál*), and into 12 months, each of which begins about the middle of an English month. The names of the months are as follows :—

Month.	*Corresponding English Month.*	*Month.*	*Corresponding English Month.*
Chetar	... March—April.	Assú	... September—October.
Visákh	... April—May.	Katté	... October—November.
Jéth	... May—June.	Magghar	... November—December.
Hár	... June—July.	Poh	... December—January.
Sáwan	... July—August.	Máh	... January—February.
Bhadré	... August—September.	Phaggan	... February—March.

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Measures of time.

The week is divided, as in Europe, into seven days, named after the principal lunar bodies, and as the names correspond throughout, both the Indian and the European system must have had the same origin. The names of the days of the week are as follows :—

Etwár	... Sunday.	Buddhwár ...	... Wednesday.
Sowár	... Monday.	Vírwár *or* Khamís	... Thursday.
Mangalwár ...	... Tuesday.	Jumma	... Friday.
Chhanchhanwár	... Saturday.		

The twenty-four hours are divided into eight *páhars* or watches, four from sunset to sunrise and four from sunrise to sunset, so that the length of a *páhar* varies at different times of the year. The different parts of the day and night are marked off as follows :—

Name.	Approximate English time at equinox.	Explanation.
Addhí rát	12 P.M. ...	Midnight.
Assáhúr *or* sarghi *or* kukkur báng.	4 A.M. ...	Early morning or cock-crow.
Dhammi *or* pôh phutti ...	5 A.M. ...	Dawn.
Namáz véla	5-30 A.M. ...	Morning prayer time, half an hour before sunrise.
Vadda véla *or* deubbhre véla	6 A M. ...	Sunrise.
Roti véla	9 A.M. ...	Breakfast time.
Kirakki rôti véla	10 A.M. ...	Hindús' breakfast time.
Do páhar	12 noon ...	Noon.
Déhdhalea	1 P.M. ...	Early afternoon.
Péshi	3 P.M. ...	Mid afternoon.
Niddhi péshi *or* luhréshi ...	4 P.M. ...	A little after péshi.
Dígar	5 P.M. ...	About an hour before sunset.
Dehu andar báhar	5-45 P.M. ...	Just before sunset.
Déh lattha	6 P.M. ...	Sunset.
Kakkaria nimásha	6-30 P.M. ...	Early twilight.
Annheriá nimásha	7 P.M. ...	Just before dark.
Roti véla	8 P.M. ...	Supper-time.
Kufta *or* sotávéla	9 P.M. ...	Bed-time.
Addhi rát	12 P.M. ...	Midnight.

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Measures of length.

In measuring cloth, ropes, &c., the usual measure is the cubit (*hatth*), generally measured from the elbow round the fingers to the knuckles and considered to be 24 inches in length, so that an English yard (*gaz*) is exactly 1½ *hatth*. A wooden *hatthra* used by weavers near Sáhiwál was found to be 24½ inches and another at Girot 24⅜ inches. Twenty cubits (*hatth*) of cloth make a *javvil*. In measuring distances and areas the unit of length is the *karu* or double pace. The indigenous *karu* probably varied from place to place, but the *karu* now used is the *kadam* of 66 inches adopted by Government in its land measurements. The *koh* is of somewhat indefinite length, but generally equals almost exactly a mile-and-a-half. The peasants estimate distances by such vague measures as *sadwáh*, the distance a shout can be heard, *golimár*, the distance a bullet can reach, or *lelá bhák*, the distance at which you can hear a lamb's bleat.

Measures of area.

The people have now adopted almost everywhere the system of measurement of areas employed by the Government Land Surveyors, the table of which is as follows :—

9 square karus	=	1 marla	=	1	pole.
20 marlás	=	1 kanál	=	½	rood.
4 kanáls	=	1 bigha	=	½	acre.
2 bighás	=	1 ghuma	=	1	acre.

Measures of weight.

In measuring by weight the standards authorised by law are now almost universally used as follows, the maund being 82$\frac{2}{7}$ lbs. avoirdupois –

8 rattís	=	1 mássa.
12 mássás	=	1 tola (or standard rupee).
5 tolás	=	1 ána or chhatáki.
4 ánas	=	1 pa.
4 pás	=	1 sér.
40 sérs	=	1 man (maund).
8 mans	=	1 khalwár.

According to the old Sikh measure (*Lahori vatte*) which is still sometimes referred to, the sér consisted of 100 tolás instead of 80; so that a Sikh *man* = 1¼ standard maund.

Measures of capacity.

While grain is now generally measured by weight in all large transactions and in the towns, it is still measured by capacity in all small transactions in the villages. There is a great diversity in the measures used in different parts of the district, but the most common system is one based upon a *topa* which contains almost exactly 2 standard sérs of wheat or *bájra*. The table is as follows :—

4 paropís	=	1 topa	=	2 sérs.
4 topás	=	1 pái	=	8 sérs.
10 páís	=	1 man.	=	2 standard maunds.
4 mans	=	1 khalwár	=	8 standard maunds.

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Prices, Weights and, Measures and Communications.

Measures of capacity.

This system prevails generally throughout the Jhelum valley and in the Sún valley in the Salt range. On the Chenáb, however, the *topa* in use holds only ^{5} of a standard sér of wheat, and 4 *páís* make a *man*, so that there the *man* = $26\frac{2}{3}$ standard sérs. About Bhera and Miáni the *topa* in use in the villages contains only $1\frac{7}{8}$ standard sérs. On the other hand in the Tappa tract of the Salt range about Khabakki, the *topa* contains 3 sérs of wheat and 5 *páís* make a *man* = $1\frac{1}{2}$ standard maunds.

Measures of value.

The Government standard rupee is now in almost universal use as a measure of value, the subdivisions in use besides the *ána, paisa* and *pái* being the *adhéla* = $\frac{1}{2}$ *paisa*, and the *panjia* = $\frac{1}{8}$ of an *ána*. *Cowrie* shells (*kôdi*) are also used to pay for small quantities of pepper, salt, *gur*, &c., and vary in value from 64 to 80 to the *paisa*. They are generally dealt with in fours (*chawákk*).

Modes of reckoning.

In counting fractions it is usual to reckon by halves, quarters and eighths; and in the case of large numbers, by scores (*vihára*), *e.g.*, 114 is "6 less than 6 scores" (*chhe ghatt chhe víha*) and 126 is "6 over 6 scores" (*chhe utte chhe víha*). In counting consecutively great use is made of the fingers, one method being to bend them inwards in turn beginning with the thumb and going on to the little finger, which counts five, then going backwards raising the fingers in turn so that the little finger the second time counts six and the thumb ten and so on. Another way of counting on the fingers is to count the joints by putting the thumb against them, each finger counting three and all four fingers counting twelve. Some count the top of the finger also, making four to each finger. Sometimes instead of counting beads, to mark the number of times the name of God is repeated in prayer (*wazífa*) a man will use the fingers of his left hand to count the tens, and the joints of the fingers of his left hand to count the hundreds, thus enabling him to keep count up to a thousand.

Communications.

The figures in the margin show the communications of the district, and Table No. XLVI shows the distances between the more important centres. Table No. XIX shows the area taken up by Government for communications during the last ten years.

Communications.	Miles.
Navigable rivers	100
Railways	75
Metalled roads	13
Unmetalled roads	839

Rivers.

The river Chenáb skirts the district for 25 miles, and is navigable, but is little used for purposes of trade by residents of this district. The river Jhelam passes right through the district, and is navigable throughout the year. Some account of the trade by this river has been given in Chapter IV B.

Chapter IV, C.

Prices, Weights and Measures, and Communications.

Rivers.

The usual mode of conveyance is by the flat-bottomed country boat (*béri*), the chief mooring-place being Khusháb. There are in the district only 238 boats of all kinds, large and small, and 150 of these belong to the Khusháb tahsíl. The ferries on the Chenáb are under the management of the authorities of the Gujránwála district. Those of the Jhelam are (with the exception of that at Khusháb, which is managed by the Deputy Commissioner) managed by the Shahpur District Board and are enumerated below with the distances between them, following the downward course of the river, and the amount at which the ferry dues were leased for 1897-98:—

Ferry.	*Distances.*	*Lease for* 1897-98.
		Rs.
Kohlián	...	560
Bunga Surkhru	3	345
Sada Kamboh	1½	665
Dhák	5	955
Cháchar	3	} 900
Shahpur	1	}
Khusháb	3	Held direct.
Tankíwála	4	400
Hamoka	4	435
Shekhowál	2	500
Thatti Hargan	3	445
Langarwála	3	830
Tetri	3	482
Jaura	3	595
Majoka	5	700
Total excluding Khusháb		7,812

At Khusháb there is a bridge-of-boats which is erected at the beginning of the cold weather and taken down in April when the river begins to rise on the melting of the snows. During the hot season, passengers and goods are ferried across in the usual way.

Railways.

The Sind Ságar Branch of the North-Western Railway passes through the northern corner of the Bhera tahsíl, crosses the Jhelam by a fine bridge (with a footway for foot passengers) at Chak Nizám, again enters the Khusháb tahsíl, keeping parallel to the river as far as Khusháb and then striking across the Sind Ságar Doáb to the Indus. A branch of it also runs from Malakwál by Miáni to Bhera. There are altogether in this district 8 stations and 4 flag stations. Although only one train crosses the Khusháb tahsíl each way in the 24 hours the introduction of the railway has revolutionised the course of trade and done much to equalise prices. It has more than once been under consideration to extend the Bhera Branch to Shahpur, but the scheme has been deferred in favour of others more promising.

Chapter IV, C.

Prices, Weights and Measures, and Communications.

Roads, rest-houses, and encamping-grounds.

The following table shows the principal roads of the district, together with the halting-places on them, and the conveniences for travellers to be found at each :—

Route.	Halting-places.	Distances in miles.	Remarks.
Shahpur to Gujrát ...	Shahpur	...	Staging bungalow, *sarái*, and encamping-ground.
	Jháwarián ...	10	First six miles metalled. *Sarái* and encamping-ground.
	Chak Rámdás ...	9	*Sarái* and encamping-ground.
	Bhera	11	Ditto ditto and rest-house.
	Miáni	9	*Sarái* and encamping-ground.
	Bádshahpur ...	12	Ditto ditto.
Lahore to Deraját ...	Laksin	...	*Sarái* and encamping-ground.
	Bhágtánwála ...	10	Ditto ditto.
	Mithalak	10	Encamping-ground.
	Dharema	11	*Sarái* and encamping-ground.
	Shahpur	10	Ditto ditto and staging bungalow.
	Khusháb	8	Ditto ditto and staging bungalow.
	Hadáli	9	*Sarái* and encamping-ground.
	Mitha Tiwána ...	9	Ditto ditto.
	Adhi Sargal ...	14	Ditto ditto.
Bannu to Lahore ...	Ván Kaila ...	...	*Sarái* and encamping-ground.
	Mitha Tiwána ...	...	Ditto ditto.
Gujránwála to Pind Dádan Khán	Kutheála	...	*Sarái* and encamping-ground.
	Miáni	12	Ditto ditto.
Jhang to Shahpur ...	Nihang	...	*Sarái* and encamping-ground.
	Sáhiwál	10	Ditto ditto.
	Wádhi	11	Ditto ditto.
	Shahpur	10	Ditto ditto and staging bungalow.
Rámnagar to Miáni ...	Rukan	...	*Sarái* and encamping-ground.
	Miáni	...	Ditto ditto.
Khusháb to Sakesar ...	Núrewála	10	*Sarái* and encamping-ground.
	Kathwái	7	*Sarái*
	Uchhali	12	Rest-house.
	Sakesar	7	*Sarái* and rest-house.

Other important roads in the district are from Mitha Tiwána to Núrpur, 24 miles; from Shahpur to Kotmoman, 34 miles; from Shahpur by the Katha gorge towards Talagang; from Uchhali along the Salt range valley by Sodhi to Pail; and

Chapter IV, C.

Prices, Weights and Measures, and Communications.

from Midh on the Chenáb to Laksin, to Bhera, to Miáni and to Kádirabad. *Ekkás* and country dog-carts run regularly from Sháhpur to Bhera, 30 miles, and to Khusháb, 8 miles.

Roads, rest-houses, and encamping-grounds.

The opening up of the district by roads is mainly due to Captain (now Sir W. G.) Davies, who while he was Deputy Commissioner between 1862 and 1867 constructed most of the main roads now in use and erected *saráis* and rest-houses for the use of travellers. Thanks chiefly to him, this district is now crossed in all directions by good unmetalled roads, and communication is easy at all times of the year. Besides the staging bungalows and rest-houses mentioned above there are rest-houses at many other places, making 37 in all, so that this district is now well supplied with accommodation for travellers. A list of all such rest-houses will be found in Table No. XLIX.

Post offices.

Some statistics regarding the work of the post office in the district will be found in Table No. XLVII. It shows a large and steady increase of business in almost all branches. There has recently been a large increase made in the number of rural post offices, village schoolmasters being in many cases made postmasters also. A list of the present post offices is given in Table No. XLVIII. There are at present one head office at Shahpur, three sub-offices at Miáni, Bhera and Khusháb, and 43 branch offices. They are controlled by the Superintendent of Post Offices, Káwalpindi.

Telegraph.

A line of telegraph runs along the whole length of the Railway with a telegraph office at each station and also in the town of Khusháb. A branch has recently been extended from Khusháb to the head-quarters station at Shahpur.

CHAPTER V.

Chapter V, A.

General Administration.

ADMINISTRATION AND FINANCE.

SECTION A.—GENERAL ADMINISTRATION.

Executive and judicial.

The Shahpur district is under the control of the Commissioner and Superintendent of the Ráwalpindi Division whose head-quarters are at Ráwalpindi. The ordinary head-quarter staff of the district consists of the Deputy Commissioner, who is also Magistrate of the district, Collector, District Judge and Registrar, one Assistant Commissioner and three Extra Assistant Commissioners, one of whom is Subordinate Judge, one Revenue Officer and one Treasury Officer. Each tahsíl is in charge of a Tahsíldár who ordinarily exercises the criminal powers of a second class Magistrate, the civil powers of a Munsiff of the third grade, and the Revenue powers of an Assistant Collector of the second grade. He is assisted by a Náib-Tahsíldár with similar revenue powers, but usually only third-class criminal powers. The village record staff, working under a District Kánúngo with one Assistant, is of the strength shown below—

Tahsíl.	Office Kánúngos.	Field Kánúngos.	Patwárís.	Assistant Patwárís.
Bhera	1	3	65	6
Shahpur	1	3	60	5
Khusháb	1	3	58	4
Total District ...	3	9	183	15

There are two Munsiffs for the trial of civil judicial cases, one of them holding his Court at Bhera and hearing cases from the Bhera and part of the Shahpur tahsíl, and the other sitting at Shahpur head-quarters and hearing cases from the rest of the district. Statistics of the civil and revenue litigation for the last eighteen years are given in Table No. XXXIX, and details of criminal trials in Table No. XL.

Honorary Magistrates.

The official staff of the district is assisted by the following Honorary Magistrates, *viz.*:—

(1). A Bench at Bhera with second class powers and jurisdiction coterminous with the municipal limits, consisting of Sheikh Fazl Iláhi, Diwán Ganpat Rai and Malik Devi Dás ;

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General Administration.

Honorary Magistrates.

(2). Diwán Jawáhir Mal who sits at Bhera and exercises third class powers throughout the Bhera tahsil except the town of Bhera; and

(3). Malik Muhammad Khán, Tiwána, who sits at Shahpur and exercises the powers of a Magistrate and Munsiff of the second class throughout the Shahpur tahsíl.

Police.

The police force is controlled by a District Superintendent of Police. The strength of the force on 1st January 1897 is shown below—

Class of police.	Total strength.	Distribution.		
		Standing guards and fixed duties	Protection and detection.	Reserve.
District	345	97	191	57
Municipal	100	...	100	...
Total ...	445	97	291	57

Besides the regular police there is a force of village watchmen, consisting of 480 men, termed chaukidárs, who are posted in the villages for purposes of watch and ward, and are bound to report all serious offences to the Police. Some account of them will be found in Chapter III, Section D.

The following is a list of the police stations in the district :—

Name of tahsíl.	Serial No. of police station.	Name of police station.	Class of police station.
Shahpur	1	Shahpur ...	1st class.
	2	Sáhiwál ...	Do.
	3	Jháwarián ...	2nd class.
Bhera	4	Bhera ...	1st class.
	5	Miáni ...	2nd class.
	6	Chak Rámdás ...	Do.
	7	Miána Gondal ..	1st class.
	8	Kotmoman ...	Do.
	9	Midh ...	2nd class.
Khusháb	10	Khusháb ...	Do.
	11	Mitha Tiwána ...	Do.
	12	Uttera ...	Do.
	13	Kund ...	Do.
	14	Núrpur ...	Do.
	15	Naushahra ...	1st class.

Police.

Besides these there are second class road outposts at Dhrema, Mithalak, Bhágtánwála and Laksin.

The district lies within the Western Police Circle of the Province under the control of the Deputy Inspector-General of Police whose head-quarters are at Ráwalpindi. Some statistics of police work will be found in Table No. XLI. There is a cattle-pound at each police station and outpost and also at Pail in the Salt range.

Jail.

The district jail at head-quarters contains accommodation for 321 prisoners ; the average number in jail on the 1st of January for the last five years is 223 males and 6 females. All long-term prisoners are sent to a Central Jail. The jail is under the control of the Civil Surgeon who acts as Superintendent, and under him is managed by a jailor with clerks and warders. For the last five years the annual cost of maintenance has been Rs. 14,672, and the average profits of convict labor Rs. 2,434 ; so that the average net cost per prisoner is about Rs. 60 per annum. The chief industries followed by the prisoners in the jail are paper-making, lithographic printing, and the manufacture of clothing and other articles for use in the jail. There is also a jail garden kept up by convict labor, the produce of which is consumed by the prisoners. Statistics regarding the jail will be found in Table No. XLII.

Crime.

If allowance be made for the past history of the district, its population is by no means seriously addicted to crime. On the average of the last five years the number of offences under the Indian Penal Code annually reported has been 3,159, or 64 per ten thousand of population, the similar average for the whole Punjab being 62 per ten thousand. The average number of persons imprisoned during the year has been 807 (including 20 females), or 16 per ten thousand of total population, against 14 per ten thousand for the Province. It says much for the law-abiding character of the women of the district that each year only about one in ten thousand of them is convicted of an offence considered to deserve imprisonment. The Hindús and Sikhs find their way into prison in much smaller proportion than the Musalmáns, the proportion of convicts per ten thousand of total population being 8 for the former and 18 for the latter.

The character of the crimes committed is not such as to indicate any great moral depravity. On the average of the last five years only 12 murders or attempts to murder have been reported, and the motive for this crime is usually jealousy about women, or disputes about land. Serious riots are of somewhat frequent occurrence, about 40 taking place annually, but they are usually unpremeditated, and are often occasioned by a sudden quarrel about land boundaries, irrigation rights, trespassing of cattle, building of walls and similar common incidents of a peasant's life. The parties to the quarrel lose their

Chapter V, A.

General Administration.

Crime.

tempers, and strike each other with sticks or stones, and their friends on either side cannot resist joining in; and as axes and agricultural implements are always handy and make deadly weapons of offence, it too often happens that one or more of the combatants receives a fatal blow. When the fight is over, all are sorry for what has happened and they try to make it up among themselves, so that it is often difficult for the police to get evidence sufficient to convict in such cases.

Disputes about women are of frequent occurrence and often lead to crime. The custom of marrying girls later in life than is usual in the east of the Province often results in a girl choosing a lover for herself, and when her relatives do not approve of her choice, she frequently elopes with him either before or after marrying the man selected for her; and this often leads to bad blood between the families and to cases in the Criminal and Civil Courts.

Cattle-theft.

The most noticeable crime of the district is cattle-theft, which accounts for more than a fifth of the cognizable case enquired into by the police, the average being 214 cases of cattle-theft out of a total of 1,005 cognizable cases. Cattle-theft is the traditional pastime and excitement of the cattle-owners of the Bár, and until recently was not thought to deserve to be stigmatised as a crime. Indeed it is still the custom in some Bár villages not to invest any boy with the turban (*pag*) which is the sign of manhood until he has shown his title to the honour by stealing a bullock; often in case of unpleasant consequences he is allowed to steal an animal belonging to a near relative to whom it is afterwards restored. A man who will not have anything to do with cattle-theft is looked down upon as a *masítar,* only fit to sit in a mosque (*masít*). The cattle thieves of the Bár now find profitable employment in stealing bullocks from the cultivators of the river valleys who are less skilled in this business than themselves. The thief (*chor* or *kála*) loiters about the village and finds out where the animals are fastened and how they are guarded, and, generally on a moonless night, makes a hole in the hedge (*pár*) or in the wall (*sannh*) of the enclosure or house in which the cattle are kept, gets out the coveted animal, and drives it away as fast as he can, choosing, if possible, hard ground where no tracks will be left, or places frequented by other cattle where the marks of their feet (*khurchhi*) are likely to obliterate those of the stolen animal. Sometimes to avoid the skill of the trackers he puts leather shoes (*khussa*) on the bullock so that it may not leave identifiable tracks, and he will sometimes put on and sometimes take off his own shoes with a similar object. When day breaks he leaves frequented paths, and drives the animal through the trackless jungle (*ohjár*). When he nears a village in which some accomplice (*rasseor*) lives he ties up the bullock in some secluded spot (*ohr*) in the jungle, goes to his friend and either shows him the animal or tells him where he will find it. The

Chapter V, A.

General Administration.

Cattle-theft.

accomplice, at nightfall, takes the animal on to some other receiver of stolen cattle (*rasseor*), while the original thief returns home to disarm suspicion ; and so the animal is passed on from hand to hand along a chain (*rassa*) of receivers, until it reaches a great distance from the place where it was stolen, and is thought to be safe from pursuit. A stolen animal rises in value as it gets away farther from its owner's home. One rupee is a common rate for the original thief to get from the first receiver, and when it is ultimately thought to be fairly safe from detection the last receiver may pay as much as half its value for it ; but Rs. 5 is a fair price for a stolen cow or bullock and Rs. 15 for a stolen camel. Receivers generally try to forward stolen animals into another district so as to delay police enquiries. Stolen cattle generally are sent south or east into Jhang or Gujránwála, stolen camels towards Jammu, and stolen horses towards Lahore, Ferozepore and Amritsar.

Should the thief confine his operations to the Bár he commonly steals his animal while grazing in the jungle in the heat of the day or the darkness of the night, when the herds (*chheru*), generally boys or old men, are carelessly playing games in the shade or indulging in sleep. In such a case, the herd is often afraid to tell the owner of the theft and the owner does not discover that his animal has been stolen until some hours have elapsed.

When the owner (*sái*) learns his loss, he does not as a rule inform the police but proceeds to make up a private search-party consisting of a few of his own friends and one or two skilled trackers (*khoji*), of whom there are many in the Bár, some of them well acquainted with the tracks of the noted thieves of the neighbourhood. He shows the trackers the marks made by the stolen animal, and they proceed to hunt for its tracks (*khure*). When they find them, the party proceed to follow up the track as fast as possible. Sometimes they find the tracks made by the thief on his way to commit the theft and a tracker follows them up backwards (*pichhure*) to see where he came from. As they go along after the stolen animal, one of the party now and then ascends a high tree or other eminence to get a look out (*tángu*) for the thief in the jungle ahead. When they come near a village or meet any one in the jungle they make enquiries as to whether the stolen animal has been seen and sometimes identify the thief in this way. When they lose the tracks in unfavourable ground, they make a round (*trédh*), in hopes of picking them up again. Some trackers are wonderfully skilful in following tracks and working out clues. Frequently they follow up and discover the stolen animal 50 miles or more from the place where it was stolen, the search having occupied several days. In one case a camel stolen from the Jhang District was tracked through Shahpur, Jhelam, Ráwalpindi and Pesháwar, and eventually recovered from the Khaibar. In another a

Chapter V, A.

General Administration.

Cattle-theft.

mare stolen from near Shahpur was tracked across the Chenáb, Rávi and Sutlej and found in Ferozepore district.

When the animal itself cannot be found but the tracks have led to near some man's well or cultivated enclosure (*véhr*) in the jungle, the search party seize on him and demand its restoration. If he is guilty and the evidence strong against him, he will give it up, or more frequently will get it conveyed as a strayed animal to some pound from which the owner can get it, or will give some other animal in exchange (*vig*), or purchase the owner's pardon by putting a shawl on the complainant's wife and calling her his sister. In such a case no malice is borne, but if he declines to return the animal or give some compensation and the owner still believes him guilty, a feud (*rehd*) results and the injured man watches his opportunity to get one of his enemy's cattle stolen in revenge or to do him some other injury. Should the accused person declare his innocence he is allowed to clear himself by the oath of some respectable person in whom the owner of the stolen animal has confidence. This person, if after enquiry he is convinced of the innocence of the accused, will swear to his innocence in some mosque or *khángáh*, the usual form of oath (*soh*) being somewhat as follows; "God knows, the Prophet knows, and my soul knows, that this man is innocent and that he knows nothing about the theft."

Should the track party fail to find the animal, the owner sends word (*áhr*) to all his friends describing the brand and other marks of the stolen animal. When one of these men (*markhitt*), it may be years after, discovers the stolen animal, he informs the owner, and bargains with him for the price (*markhai*) of his information. He then takes him to the place where he saw the stolen animal, often a matter of some risk, as in the Bár stolen cattle are often kept apart from the rest in charge of strong herdsmen prepared to resent the approach of any one come to identify them (*létu*). When he finds it, he may either endeavour to recover it by force or by bargaining, or call in the aid of the police.

Many, especially of the people of the Bár, consider it a point of honour not to call in the police till all other means have failed, so that many cases of cattle-theft are not reported at all, or are reported so late that it is impossible to obtain proof. There is, however, a growing tendency to invoke police aid, for although all are agreed that cattle-theft is becoming less common owing to the construction of canals and the spread of cultivation, the number of cases reported shows a tendency to increase. The leading men of the Bár too are finding that it pays better to assist the authorities to put down cattle-theft than to share in the proceeds of successful thefts as a price for their aid or connivance. Apparently the women also do not quite approve of cattle-theft, for they

churn the milk of stolen animals and even of their offspring separately from that of animals honestly come by (*halál*).

Chapter V., A.

General Administration.

Registration.

Registration of deeds is mainly carried out by the non-official Sub-Registrars, who are Diwán Jawáhir Mal for the Bhera tahsíl, Malik Muhammad Khán, Tiwána, for the Shahpur tahsíl, and Malik Ghulám Muhammad Tiwána for the Khusháb tahsíl. The Tahsíldárs are also *ex-officio* Joint Sub-Registrars for their respective tahsíls. All are under the control of the Deputy Commissioner as Registrar. Details respecting the work of registration will be found in Statements Nos. XXXIII and XXXIII A. The number of registrations and the value of the property affected have more than doubled in the last ten years. For the last five years the average number of deeds registered has been 1,820, and the average value of the property affected, almost all of it being immoveable property, has been nearly eight lakhs of rupees.

Revenue and taxation.

The gross revenue collections of the district for the last twenty-seven years, so far as they are made by the Financial Commissioner, are shown in Table No. XXVIII. They have increased from about 4¾ lakhs in 1870 to 7¾ lakhs, the average of the last three years. The increase has been mainly in land revenue and local rates, but the income from excise is five times what it was in 1870 and the income from stamps has more than doubled. Tables Nos. XXIX, XXXIII, XXXIV and XXXV give details for land revenue, excise, income-tax, and stamps, respectively. A full account of the land revenue assessment and collections is given in Section B of this Chapter. The income from the sale of stamps has for the last five years averaged Rs. 83,722, of which Rs. 52,776 were for judicial stamps and Rs. 30,946 for non-judicial.

Excise.

The Excise administration is supervised by an Extra Assistant Commissioner working under the control of the Deputy Commissioner, through a Dárogha of Excise and Stamps. The total income for the last five years has averaged Rs. 22,014, of which Rs. 11,865 were from the excise on liquors, and Rs. 9,749 from that on drugs. An account of the production and consumption of opium will be found in Chapter IV A. There is one central distillery at the head-quarters station, and the number of shops licensed for the sale of liquors is only 14, or one to every 35,000 inhabitants. There are 12 shops licensed for the sale of opium and nine for the sale of drugs. Intoxication is exceedingly rare.

Income-tax.

The number of persons assessed to income-tax as having a net income, derived from other sources than land, exceeding Rs. 500 per annum is on the average of the last five years 837, and the amount of tax assessed and collected Rs. 15,926. This gives these men a gross income of about 6½ lakhs, and an average annual income of only Rs. 800 each.

Chapter V., A.

General Administration.

District Board.

The District Board consists of the chief executive officials and of the leading men of the district, nominated by Government, and is presided over by the Deputy Commissioner as chairman. Most of the Darbárís, Kursinashíns and Inámdárs are members. It exercises control over the construction and maintenance of roads, the establishment and management of hospitals, dispensaries, *saráis*, rest-houses and schools; the planting and preservation of trees; the management of cattle-pounds and public ferries; and other measures for the promotion of the health, comfort and convenience of the public. It has a good Board Office building where it meets about six times a year and where its staff work under the control of the Deputy Commissioner. Table No. XXXVI shows the income and expenditure of the District Board for the last thirteen years. The gross income is now double what it was thirteen years ago, partly owing to the increase in the land revenue and consequently in the local rate, partly owing to ferries, cattle-pounds and other properties having been made over to it for management by the Provincial Government, and partly owing to development of its own properties. The gross income for the last three years has averaged Rs. 77,110, of which Rs. 49,085 were derived from the local rate on land. Of the annual expenditure about Rs. 18,000 goes to education, Rs. 10,000 to hospitals and dispensaries, Rs. 11,000 to minor departments and Rs. 20,000 to public works.

Education.

The census statistics regarding Education have been discussed in Chapter III B, and the statistics regarding Government and Aided Schools will be found in Table No. XXXVII. There are two High Schools both at Bhera, one being maintained by the Municipal Committee and the other being an Unaided Anglo-Sanskrit School. There are five Middle Schools at Miáni, Shahpur, Sáhiwál, Khusháb and Naushahra. Those at Miáni, Sáhiwál and Khusháb are maintained by the Municipal Committees of those places, and those at Shahpur and Naushahra by the District Board. English is taught at all of them except at Naushahra; and Sanskrit is taught at the Miáni School. Besides the Primary Branches of these schools there are 35 Primary Boys' Schools and 6 Zamíndári Schools maintained by the District Board at the places noted below, besides an Unaided School maintained by Malik Umar Hayát Khán, Tiwána, at Kálra, instruction being given at all of them in Urdu in the Arabic character. Besides these there are 23 Aided Indigenous Schools for boys, at which 821 pupils are taught in the Arabic character.

Primary and Zamíndári Schools for Boys.

Tahsil Bhera.		Tahsil Shahpur.		Tahsil Khushab.	
Primary Schools.	Zamíndári Schools.	Primary Schools.	Zamíndári Schools.	Primary Schools.	Zamíndári Schools.
Haria.	Chúha Músa.	Jháwarián.	Dhakwán.	Jaura.	Daiwál.
Bádshahpur.	Rukkan.	Bakkhar.		Jamáli.	Bandiál.
Malakwál	Cháwa.	Shahpur city.		Núrpur.	
Miána Gondal.		Kandán.		Girot.	
Bhábra.		Mangowál.		Mitha Tiwána.	
Takht Hazára.		Sábowál.		Hadáli.	
Gurna.		Dharema.		Jabbi.	
Midh Ránhja.		Farúka.		Kufri.	
Gondpur.		Nihang.		Khabakki.	
Hazúrpur.		Unaided Kálra.		Uchháli.	
Chak Rámdás.				Mardwál.	
				Angga.	
				Pail.	
				Kattha.	
				Rájar.	

There are altogether 12 schools for girls, including an Unaided Girls' School at Shahpur civil station. The following statement shows the places at which they are maintained and the language used in teaching. Rái Sáhib Pandit Diwán Chand of Shahpur and Báwa Partáp Singh of Miáni deserve special mention for the encouragement they have shown to female education, and Lála Jawála Sahái of Miáni and Lála Gursahái of Sáhiwál have done much to advance education at those towns.

Female Schools.

Bhera.	Shahpur.	Khusháb.
Bhábra District Board School, Gurmukhi.	Jháwarián, Gurmukhi.	Naushahra, Gurmukhi.
Bhera, Nágri, Municipal Board.	Bakkhar, Gurmukhi.	Núrpur, Gurmukhi.
	Bakkhar Urdu.	Núrpur, Urdu.
	City Shahpur, Gurmukhi.	Girot, Gurmukhi.
	Sáhiwál Municipal Board, Gurmukhi.	
	Sadr Shahpur, Unaided Sanskrit.	

In 1896 as compared with 1891 the number of Public Schools for boys had risen from 51 to 78, with an increase in the attendance from 3,642 to 4,294. The Indigenous Schools examined for grants are now 23 in number with 821 scholars, compared with 16 schools and 541 scholars in 1891. The number of Zamíndári Schools remains 6, but with a diminished attendance from 234 to 171. The Girls' Schools have increased in number from 9 to 12, and the attendance on these from 374 to 539. In Public Schools for both boys and girls the attendance is now 4,833, or 6·5 in 100 of the children of school-going age; for boys, the proportion is 11 in 100; for girls it is

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but 1·5. Besides the above, 253 private schools, chiefly in mosques and *dharmsálás*, are returned with 3,889 scholars, giving a total of 8,722 under some kind of instruction, or 11·7 per cent. of the children of school-going age.

Medical.

There are in the district 11 dispensaries, details regarding which will be found in Table No. XXXVIII. Those at Bhera, Sáhiwál, Khusháb and Miáni are maintained by the Municipal Committees of those towns, those at Shahpur head-quarters, at Naushahra, Midh, Sakesar, Núrpur and Girot by the District Board, and that at Kálra by Malik Umar Hayát Khán, Tiwána. Each is in charge of a Hospital Assistant, except that at head-quarters, which has an Assistant Surgeon; and all are under the control of the Civil Surgeon. The expenditure on all the dispensaries averages about Rs. 13,000 per annum, and the average number of patients treated per annum is 116,000, or more than one in five of the total population. This shows how popular these dispensaries have become. Some 1,200 in-door patients are treated annually, many of them being operated on for cataract and stone which are both common in this district.

Vaccination.

A staff of vaccinators is maintained under the control of the Civil Surgeon by the District Board and Municipalities, and very few children are now left unprotected from small-pox, the ravages of which have been reduced nearly to a minimum. On the average of the last ten years the death-rate from small-pox was only ·34 per thousand per annum.

Ecclesiastical.

There is at the head-quarters station a small church, known as St. Andrews' Church, capable of seating 24 persons. No Chaplain is posted there; but the Chaplain at Jhelam visits the station four times a year to hold a service.

Canals.

An account of the canals has been given in Chapter IV A. Up to 1894 the Imperial and Provincial Canals of the district were in charge of the Deputy Commissioner, but in that year they were formed into a separate Division, and placed in charge of an Executive Engineer with head-quarters at Shahpur, who is controlled by the Superintending Engineer of the Chenáb Circle with head-quarters at Lahore and Murree.

Head-quarters of the departments.

The head offices of the Railway are at Lahore. The public buildings in the district are in charge of the Executive Engineer at Gujránwála, who is controlled by the Superintending Engineer, 1st Circle, Ráwalpindi. The Customs (Salt) Staff is under the control of the Assistant Commissioner, Northern India Salt Revenue at Khewra. The State lands of the district have recently been constituted a separate Forest Division under a Forest Officer with head-quarters at Shahpur, controlled by the Conservator of Forests, Lahore. The post offices are controlled by the Superintendent of Post Offices, Ráwalpindi.

SECTION B.—LAND AND LAND REVENUE.

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Land and Land Revenue.

Revenue administration under the Sikhs, cis-Jhelam.

Previous to the establishment of the Lahore residency, that portion of the Jach Doáb in which the eastern half of the Shahpur district is situated, used to be farmed out by the Sikh Darbár to different kárdárs of more or less note. Guláb Singh, subsequently the Maháraja of Kashmír, for some years held the lease of Bhera. Kharak Singh, afterwards for a short time Maháraja of the Punjab, used to have the direct charge of the Sáhiwál tahsíl, and Diwán Sáwan Mal of Mooltan sometimes took the farm of the Kálowál tahsíl. These magnates were succeeded in the years immediately preceding the Sutlej campaign by men of less note, who had smaller tracts of country entrusted to them. But both they and their predecessors, as a rule, collected their rents by *batái* (division of the harvest when reaped and threshed), or by *kankút* (appraisement of the standing crops) or by under-leasing a few villages, here and there, for a certain cash payment to some person possessing a little local importance, who again made his own arrangements for collecting his rents according to one of the above described modes. As the principal lessee held his lease subject to renewal annually, of course any contracts entered into by him were only for a similar period.

Farmers collected their rents by batái or kankút.

The result of these arrangements was, that the officers who first attempted to introduce the system by which the collection of the revenue was made in cash, had very little reliable data to guide them. It is true that the archives of the Darbár could furnish them with the gross amount which used to be received into the Sikh treasury during a certain year for a certain tract of country; and so, again, the accounts rendered annually by the subordinate contractors seemed to show in detail the proportions in which the payments were to be credited to each village. But these accounts purported to show payments on account of revenue, and were no clue to the gross rental of each village; and it appeared from inquiry that the rent of the village was taken either by *batái* or *kankút*, the rate by which individuals paid varying in the same village from 50 to 25 per cent. of the gross outturn.

The Sikh Darbár records uncertain guides.

The grain thus collected was often made over by the sub-lessee, who had agreed to pay so much for the year's revenue of a village, to the kárdár at something under its market value. The kárdár again often received credit in the Darbár treasury for the payment in cash of a certain sum on account of one or more villages, by complying with an order to pay certain troops stationed in the neighbourhood, their arrears of pay for a certain number of months. As these troops had been living on credit, the kárdár settled with them by giving so much in grain to the banyás to whom the troops were indebted for food, and so much to the troops in cash. Seeing that the value of

Disposal of grain collections.

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grain is continually fluctuating, it is obvious that when the payments made in that commodity travelled round so large a circle, the figures, which in the Sikh record exhibited the revenue of a village in money, were not of much assistance to the officer who had eventually to assess the revenue.

Peculiar system current in the Bár.

In the Sikh time the Bár jungle villages paid a lump assessment which was composed of a land tax, cattle tax and house tax. The inhabitants used also to pay another cess called *faroi*. The amount of this tax was very variable, and indeed its collection was accompanied with trouble. It was supposed to represent 25 per cent. of the value of the property annually stolen by the inhabitants of any particular village. However, this was an irregular source of income for the kárdár and was not included in the official accounts; consequently it formed no part of the data on which the assessments of the summary and regular settlements were fixed.

First summary settlement, cis-Jhelam.

However, when the Residency was first established, no better data than these accounts of the Sikh Darbár were procurable; and, as it was absolutely necessary that the land revenue demand should be fixed for the current year, English officers were deputed all over the country to assess the revenue of each village separately. The Government demand was to be fixed in cash, and each village was invited to enter into an engagement for a period of three years. The assessments were to be based on the Sikh returns, on which a reduction of 20 per cent. was to be allowed. Of course if particular circumstances seemed to require a larger reduction, the English officers had the power to afford it. The term of this settlement expired in the Shahpur district with the Sikh year Sambat 1907, corresponding with A.D. 1850. Mr. Lewis Bowring, an officer who produced a very favourable impression on the people of Shahpur, and whose name was constantly in their mouths for years after his connection with the district ceased, fixed the assessments of the Bhera and Sáhiwál portions of the district. The Kálowál portion was assessed by Mr. Cocks, who, owing to press of work, had to fix his assessments at Lahore.

Working of first summary settlement, cis-Jhelam.

The Government demand was paid in full for Sambats 1904 and 1905 (A. D. 1848 and 1849). The collections were still made from individuals in kind, but they were paid during the former year into the Sikh, and during the latter year into the English treasury in cash. In 1850 a few balances accrued, but still, owing to the high price of grain, and to other causes which have been fully explained in other settlement reports bearing on the same period, the zamíndárs were able to pay the greater part of the Government demand during that year, and also during the succeeding year. But towards the close of 1851, a great cry of distress arose throughout the district, and as the period of the settlement made in Sambat 1904 had expired

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with the year Sambat 1907 (A.D. 1850), it was considered absolutely necessary that a revision of the demand should be at once effected.

Revision of assessments of the Kálowál tahsíl.

As Major Birch, the Deputy Commissioner at the time, had no assistant, and the necessity was pressing, Mr. E. Thornton, the Commissioner, determined to revise the demand for the Kálowál tahsíl where the distress was the greatest. He accordingly, in the course of his tour, went to the village of Mángni in that tahsíl, and reduced the Government demand from one lakh to 75,000 rupees. This assessment was commenced and finished in three days, and was, humanly speaking, the means of speedily restoring an almost ruined and deserted tract of country to a flourishing condition.

And of those of Bhera and Sáhiwál.

Early in 1852, Mr. Ouseley was ordered to revise the Government demand in the Sáhiwál and Bhera tahsíls. His instructions were to make the settlement for the years 1851-52, or until such time when the regular settlement demand should be determined; that as the year 1851 had expired, any increase in the Government demand was to be collected from 1852 only, whereas any remission that was considered necessary was to have retrospective effect. The Government demand throughout the district was by these operations reduced from Rs. 3,42,492 to Rs. 2,67,455; this demand was collected without difficulty until the regular settlement assessment was determined, and when that assessment was determined, it was found that so far from a reduction on the summary settlement demand being necessary, an increase on it could be taken.

Result of summary settlement cis-Jhelam.

The results of the three summary settlements are shown in the following table:—

Number.	Tahsíl.	Jama of 1st summary settlement.	Jama of 2nd summary settlement.	Jama of 3rd summary settlement.	Decrease.	Remarks.
		Rs.	Rs.	Rs.	Rs.	
1	Bhera ...	1,25,164	1,14,941	1,07,579	17,585	The revenue of the Khusháb and Farúka talukas transferred to Shahpur from the districts of Leiah and Jhang in the years 1853 and 1854 and added to the Sáhiwál tahsíl, have been excluded, so as not to disturb the comparison.
2	Sáhiwál...	1,18,350	99,945	96,138	22,212	
3	Kálowál...	98,978	75,617	63,738	35,240	
	Total ...	3,42,492	2,90,503	2,67,455	75,037	

The trans-Jhelam tracts during Sikh rule.

The Mitha Tiwána, Núrpur and Sún talukás, as before explained, formed part of the *jágír* of Hari Singh, Nalwa. After the death of this leader, the two former were transferred in farm to Malik Fatteh Khan, Tiwána, and were held by him, with but few interruptions, till his death in 1848. At the same time, the Sún taluka was for a year or two given in farm to Rája Guláb Singh, who at this time held the contract for the greater part of the district, and afterwards transferred in *jágír* to Sardár Gurmukh Singh, Lámba. The Khabakki and

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The trans-Jhelam tracts during Sikh rule.

Katha talukás were for many years the *jágír* of Hari Singh, Mazbí, from whom they passed to Mahárája Kharak Singh, the former in 1822 and the latter in 1825. On Kharak Singh's elevation to the throne they were given to Sardár Shamsher Singh, Sindhánwália, as part of his *jágír*, and so remained till annexation. The talukás of Ahmadabad and Núrpur Sethi went through many hands; among others, Rája Guláb Singh held the contract of the former for ten years from 1833 to 1843, and from 1844 to 1846 it formed part of Rája Híra Singh's *jágír*, while the latter for nineteen years, *viz.*, from 1818 to 1837, constituted the *jágír* of Sardár Rám Singh, Billi, a native of Bhágpur in the Mánjha.

Sikh revenue administration, trans-Jhelam.

The management in all cases was identical; the jágírdárs being foreigners, seldom resided on the spot, hence everything was left to the resident manager or kárdár, and as his tenure of office was often very precarious, he generally extorted as much from the zamíndárs as he could. The collections were made by that most iniquitous of systems, appraisement of the standing crop, or *tip* as it used to be called, by which the heaviest share of the common burden was nearly always made to fall on the shoulders least fitted to bear it, because, forsooth, the owners were unable to bribe the kárdár or his underlings into making a favourable estimate of the probable outturn of their fields, as their richer brethren did. *Batái*, a far fairer mode of collection was only resorted to in favour of individuals whom the kárdár wished to humour, or in respect of lands of which some portion of the State or jágírdár's share of the produce had been temporarily alienated as a concession to the leading members of the agricultural community.

First summary settlement, trans-Jhelam.

The first summary settlement of this trans-Jhelam tract was made by Mr. L. Bowring, and, seeing what insufficient and unreliable data he had to work with, the rapidity with which the assessments had to be made, and how obviously it was the interest of the jágírdárs, whose income would be affected by the arrangements made, to mislead, it is rather a matter of surprise that the first settlements worked so well, than that considerable inequalities in the assessments were subsequently discovered. Other causes also combined to render revision necessary before long; and this was accordingly affected in 1852 by Major C. Browne for the talukás afterwards received from Jhelam; and in the following year, by Mr. David Simpson for those which then formed part of the Leiáh district. The result of these revisions was a considerable reduction in the assessments of the hill talukás, but more especially in regard to the *jamás* of the villages lying along the north of the Sún valley. The assessment of the Mitha taluká was also somewhat reduced, while that of Núrpur was raised by nearly 30 per cent.

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Second summary settlement, trans-Jhelam.

This second summary settlement worked tolerably well; but still it was known that the assessment of the Salt range villages was somewhat oppressive, and from time to time relief was given in the most glaring cases. This settlement was ostensibly made for two years only, but soon after this term had expired, the mutinies broke out; and before the finances of the country had recovered themselves sufficiently to allow of measures entailing extraordinary expenditure being undertaken, the Leiah district was broken up, which led to further delay, and thus it was that no steps were taken for some time to place the assessment and the rights of property on a sound basis. It must not, however, be omitted from mention that Mr. Parsons in 1860 revised the Government demand in the Núrpur taluká; the result was a slight reduction; but a more important change was made in allowing the proprietary body in each village to engage separately for their own revenue, instead of the plan which had been in force up to that time, by which the Tiwána Maliks had alone been responsible for the payments of the whole taluka.

Regular settlement, 1854-66.

In 1854 regular settlement operations were commenced in the Shahpur district as then constituted (see Chapter II) under Mr. Richard Temple, who was presently succeeded by Mr. Gore Ouseley. By 1860 Mr. Ouseley had completed the assessment of the Bhera, Kálowál and Sáhiwál tahsíls; he was succeeded by Captain (now Sir W. G.) Davies, who assessed the tracts received from Leiah and Jhelam and completed the whole settlement in 1866.

Results of regular settlement, cis-Jhelam.

The following table shows figures for the results of the regular settlement cis-Jhelam, in continuation of the information contained in the tabular statement on page 215:—

No.	Tahsíl.	Jama of summary settlement.	Jama of regular settlement.	Increase.	Decrease.	Remarks.
		Rs.	Rs.	Rs.	Rs.	Balancing these last two columns gives an increase of Rs. 3,386. The increase was caused chiefly by the formation of estates, the decrease was due to reduction of *jama* in existing villages.
1	Bhera	1,07,579	1,04,658	...	2,921	
2	Shahpur	96,138	1,02,120	5,682	...	
3	Kálowál	63,738	64,363	625	...	
	Total ...	2,67,455	2,71,141	6,307	2,921	

Results of regular settlement, trans-Jhelam.

No.	Circle.	No. of villages.	Jama of summary settlement.	Jama of revised settlement.	Increase.	Decrease.
			Rs.	Rs.	Rs.	Rs.
1	Hill ...	32	44,920	40,705	...	4,215
2	Muhár...	13	26,558	26,200	...	358
3	Danda...	13	21,676	21,770	94	...
4	Thal ...	23	10,527	9,630	...	897
5	River ...	3	2,620	2,450	...	170
	Total ...	8 4	1,06,301	1,00,755	94	5,640

The general fiscal results of the revision of the assessment of the trans-Jhelam tract made by Captain Davies in 1865 will be seen from the table given in the margin. Reduction was nominal, except in the Hill circle, where, as before explained, the summary settlement *jamás* pressed very heavily in places, and

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Results of regular settlement, trans-Jhelam.

the general character of the assessment in the Sún valley was decidedly oppressive; on the other hand the assessment in the Thal and Danda circles was a good deal raised. At first sight it would appear that there had been a considerable reduction in the *tirni* of the Thal; but in reality the tax was raised, for thirty *rakhs* containing an area of 220,000 acres had been marked off.

Fiscal results of the regular settlement.

No.	Tahsíl.	Summary settlement jama.	Revised settlement jama.	Increase.	Decrease.
		Rs.	Rs.	Rs.	Rs.
1	Bhera ...	1,29,879	1,23,689	...	6,190
2	Shahpur...	1,09,215	1,10,917	1,702	...
3	Khusháb...	1,49,143	1,41,906	...	7,237
	Total ...	3,88,237	3,76,512	1,702	13,427

Note.—The real decrease after deducting the increase of Rs. 1,702 is Rs. 11,725 which falls at about 3 per cent. on the summary settlement *jama*; but this does not take into account the income from *rakhs* (about Rs. 23,000), which for the first time were created during this settlement.

The figures in the margin show the general fiscal results of the regular settlement, following the divisions of the district as finally adjusted. The punctuality with which this demand was paid is seen from the fact that in no year did the balance at the end of the financial year exceed 5 per cent. of the demand and only in two years, *viz.*, 1868-69 and 1887-88, did it exceed 3 per cent. At the end of the agricultural year, however, *i. e.*, in September, after the completion of the rabi collections, the balance was sometimes larger; thus in 1882 after a series of bad years, and again in 1887 after the failure of the rabi harvest, the balance in September exceeded Rs. 30,000, or say 8 per cent. of a year's demand. This was due to time being given the revenue-payers, and on the whole it may be said that during the currency of the regular settlement there were few suspensions and practically no remissions, and that the assessment was on the whole realised with ease.

Revision of settlement, 1887-94.

The revision of the first regular settlement of the district was begun in 1887 and completed in 1894, the operations throughout being conducted by Mr. J. Wilson, the Deputy Commissioner of the district. A detailed account of the principles and procedure followed is contained in the printed assessment and settlement reports. The instructions, briefly stated, were to make the estimated value of half the net produce of each estate the maximum for the Government demand, taking as a principal guide the rents paid in money or in kind on an average of years by an ordinary tenant-at-will, care being taken not to tax unfairly the capital invested in improvements, and full allowance being made for all circumstances directly or indirectly bearing on the profits and rents of the landowners. In order to break the suddenness of the enhancement in many villages a portion of the increase was deferred for a few years, so that the initial enhancement falls short of the final demand as announced at settlement. For the whole district the statistics are as follows:—

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Revision of settlement, 1887-94.

Tahsíl.	Total assessment in rupees including assigned revenue.			Actual assessment of 1893-94.
	Of regular settlement.	Of last year before revision.	Final fixed assessment as it now stands.	
	Rs.	Rs.	Rs.	Rs.
Bhera	1,31,311	1,44,660	2,55,119	2,22,614
Shahpur	1,13,180	1,34,988	1,94,503	1,77,025
Khusháb	1,44,954	1,52,315	1,95,242	1,94,413
Total ...	3,89,445	4,31,963	6,44,864	5,94,052

The final assessment as now fixed will give an increase of 65 per cent. over the assessment of regular settlement; and the present actual assessment (1893-94) gives an increase of 38 per cent. over that of the last year before revision. Besides which there is an income from water-advantage rate, which is really fluctuating land revenue, estimated for the present at Rs. 33,200, but likely to increase as canal irrigation extends.

Incidence compared with that of regular settlement.

At regular settlement the assessment was fixed at Rs. 3,89,445, and the final demand as at present fixed including water-advantage revenue, is Rs. 6,78,064, an increase of 74 per cent. This at first sight seems an enormous increase, but when compared with the improvement in the resources of the district, it will appear to be much less than might have been expected. At regular settlement the incidence of the total assessment on total cultivated area was Re. 1-4-5, and it is now only Re. 0-15-9, so that, even if prices had remained the same, the pitch of the assessment would have been lower now than then. But prices have increased at least 80 per cent. since the assessment of regular settlement was first imposed; for it must be remembered that the assessment of regular settlement was 3 per cent. below that of the second summary settlement, and that again was below that of the previous summary settlement, so that for the fifteen years previous to 1864, when the average market price of wheat was less than a rupee a maund, the cultivated land of the district paid an average incidence of over Re. 1-4-0 per acre, and now when the average price is not less than Rs. 2 per maund, each cultivated acre pays on the average less than one rupee The comparison may be made in another way. During the fifteen years previous to 1864, when the cultivated area of the district hardly exceeded 300,000 acres, the landowners of the district would have had to sell at one rupee per maund 389,445 maunds of wheat, their staple produce, in order to pay their revenue; while now, when the cultivated area of the district is over 700,000 acres, they can pay their whole enhanced land revenue by selling 423,790 maunds of wheat even at 25 sérs per rupee, while the average market price is 20 sérs per rupee; in other words, while the

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Incidence compared with that of regular settlement.

land revenue 35 years ago averaged 1⅓ maund of wheat per acre under cultivation, it now averages little more than ⅔ of a maund of wheat,—its incidence, measured in wheat, is only half what it was. If again we make the comparison in gold we find that at regular settlement the value of the total land revenue of the district at two shillings to the rupee was £38,944, now the value of the enhanced land revenue at one shilling and three pence to the rupee is £42,379, or very little more, although cultivation has much more than doubled; that is, the incidence per cultivated acre which measured in gold averaged for the district at regular settlement £0-2-7, now averages only £0-1-3, that is, it is just half what it was. It is clear then that at all events the present enhanced assessment absorbs a very much smaller share of the total produce of the district and of the profits of cultivation than did the assessment of regular settlement. The truth seems to be that previous to annexation the Sikh kárdárs realised from the peasantry of the district the full net profits of cultivation and indeed often more than this. Our early officers, although they reduced the amount of the Sikh collections by 20 per cent., fixed the assessment in cash, and owing to the sudden fall of prices which occurred soon after, their assessments at the first summary settlement were also approximately full net assets assessments, and it was not until, at the second summary settlement in 1852, their assessments were reduced by 22 per cent. that any profit was left to the cultivators of the land. When, soon after, the regular settlement was made and the previous demand practically maintained, prices were still low and the assessment still absorbed almost the whole of the profits. Since then owing to the rapid spread of cultivation and irrigation and the contemporaneous rise of prices, the profits of the landowners of the district have been increasing by leaps and bounds, their scale of expenditure and standard of comfort have rapidly risen, and we find it now impossible suddenly to raise our assessments even to the half net assets standard without endangering their prosperity, especially in the case of those peasants, numerous in some parts of the district, who cultivate their own lands and make no distinction between the expenses and the profits of cultivation. The final assessment as now fixed will absorb about a seventh of the value of the gross grain produce of the district (besides which there is a very large income from cattle), or about 78 per cent. of the half net profits of the landowners, and this is perhaps as high as it is at present safe to go.

Revenue assigned and unassigned.

The figures given so far are those for the total land revenue including that portion which has been assigned by Government to private persons. Of the total present assessment (1894) of Rs. 5,94,052, Rs. 41,145 are assigned in *jágír* and *máfi*, and Rs. 8,509 have been conferred as *ináms* or service allowances on leading landowners, so that the total amount at present

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Revenue assigned and unassigned.

assigned is Rs. 49,654, or 8 per cent. of the present total assessment, and the balance realisable by Government is Rs. 5,44,398, which is the amount entered in the sanctioned revenue roll for 1893-94. This is an increase of 38 per cent. over the demand of 1889-90, which may be taken as the last year of regular settlement, besides which there is a new income of Rs. 33,200 approximately from water-advantage rate, the whole of which will be credited to the State, so that the total net annual increase at present to the State due to the revision of assessment is about Rs. 1,83,000, besides Rs. 50,812 of deferred assessment to be hereafter imposed, of which at least Rs. 40,000 will be the share of the State.

Recent revenue history.

The revised assessments began to appear on the revenue roll for 1889-90, and gradually found place on the roll until by 1893-94 the new assessment for the whole district had been brought on the roll. The figures are as follows (*khálsa* revenue only) :—

Year.	Amount on revenue roll.	Remarks.
	Rs.	
1865-66	3,62,726	Beginning of regular settlement.
1889-90	3,94,596	End of regular settlement.
1890-91	4,27,300	Chenáb circle new assessments.
1891-92	4,80,846	Bhera Jhelam and Bár, and Hill circle of the Khusháb tahsíl.
1892-93	4,81,055	......
1893-94	5,44,398	Shahpur tahsíl and Khusháb plains.

So far as the revenue roll is concerned, the revision of assessment has resulted in an initial increase of 50 per cent. over the demand of 1865-66, and of 38 per cent. over the demand of 1889-90, which may be taken as the last year of regular settlement.

The collections of fixed land revenue, however, do not always correspond with the demand, more especially now that a more elastic system of collection has been introduced, suspensions being granted much more freely of late years than before. The figures for collection of fixed land revenue on the revenue roll have been as follows :—

Year.	Total collections.	Total balances.	Remissions for calamity of season.	Remarks.
	Rs.	Rs.	Rs.	
1889-90	3,96,458	3,867	179	Poor year.
1890-91	4,28,043	1,967	422	Good year.
1891-92	4,23,200	58,193	...	Severe drought.
1892-93	5,10,085	25,757	7,332	Damage done by rain, hail and flood, otherwise a good year.

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Recent revenue history.

The severe drought of 1891-92 necessitated large suspensions in that year, the greater part of which were realised in the following year of unusually heavy rainfall. A large proportion of the balance of 1893 was only nominal, and the total realisable balance in September 1893 was only Rs. 13,325, or about 3 per cent. of a year's demand. Some of this was realised in Kharíf 1893; but on the other hand, suspensions amounting to Rs. 25,273 had to be given in the Jhelam valley to villages which had suffered from the unprecedented flood in the Jhelam, and in March 1894 the amount in arrear for the whole district was Rs. 30,670, or 5 per cent. of a year's demand.

Total collections of land revenue.

The actual collections of land revenue, however, embrace other items besides those that appear on the fixed revenue roll. They include enhancements of land revenue realised before incorporation in the revenue roll, water-advantage revenue realised from canal-irrigated lands at the rate of 8 annas per acre, and sums realised for grazing, and the sale of *sajji* on State lands. Including these and all other items which come under the head of land revenue, the collections have been as follows:—

Year.	Fixed land revenue.	Fluctuating and miscellaneous land revenue.	Total collections.	Remarks.
	Rs.	Rs.	Rs.	
1888-89	4,14,244	47,794	4,62,038	Good year.
1889-90	3,96,458	73,839	4,70,297	Poor year.
1890-91	4,28,043	69,020	4,97,060	Good year.
1891-92	4,23,200	37,696	4,60,896	Severe drought.
1892-93	5,10,085	1,45,424	6,55,509	Good year.

The total collections of the year 1892-93 were therefore nearly two lakhs above the average of the previous four years, the rainfall and crops being so good that this large increase was realised without difficulty. It was made up of enhancements of assessment, of balances realised, of water-advantage and royalty rates newly imposed, and of an improvement in the income from State lands.

Statistics of land revenue.

The areas upon which the present revenue is collected are shown in Table No. XIV, while Table No. XXIX shows the actual land revenue of all kinds for the whole district and for each tahsíl. The statistics given in Table No. XXXI (balances, remissions and *takávi* advances) throw some light on the working of the assessment. Table No. XVII shows the area and income of State lands.

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Period of settlement.

The assessments were confirmed for a period of twenty years from the dates on which they were respectively introduced. They will, therefore, expire as follows :—

Tahsíl.	Assessment circle.	Harvest from which the re-assessment came into force.	Harvest with which the period of settlement will expire.
Bhera	Chenáb	Kharíf 1889 ...	Rabi 1909.
	Bár and Jhelam ...	Rabi 1891 ...	Kharíf 1910.
Shahpur	Whole tahsíl ...	Kharíf 1892 ...	Rabi 1912.
Khusháb	Plains portion ...	Rabi 1893 ...	Kharíf 1912.
	Hill	Kharíf 1891 ...	Rabi 1911.

Instalments.

In the riverain circles the proportion of the kharíf to the rabi instalment is almost everywhere two-fifths to three-fifths; in the Ara circle it is generally one-third to two-thirds; in the Bár three-fourths to one-fourth, or half and half; in the Thal the whole revenue is payable in the kharíf; in the Mohár the proportion is generally half and half; and in the Hill circle two-fifths to three-fifths. For the whole district the kharíf instalment for 1893-94 was Rs. 2,31,698 and the rabi instalment Rs. 3,12,700. The instalments are payable on the following dates :—

Kharíf instalment.—Throughout the district—15th January.

Rabi instalment.... { Plain portion of the district—1st July.
Hill circle—15th July.

Cesses.

The cesses realised on the land revenue and water-advantage rate are now as follows throughout the district: *lambardári* 5 per cent., *patwári* 4 per cent., local rate Rs. 10-6-8 per cent., total Rs. 19-6-8 per cent., an increase of about 8 per cent., since regular settlement when the local rates amounted to only 2 per cent. on the land revenue. Including village cesses the amount payable by the landowners of the district as rates and cesses of all kinds is approximately as follows :—

Cess.	*Percentage on total land revenue of the district.* Rs.	a.	p.
Local rate	10	6	8
Lambardári	5	0	0
Patwári	4	0	0
Watchman, &c. (say)	2	9	4
Malba	3	0	0
Total	25	0	0

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Cesses.

And as the new land revenue does not exceed four-fifths of a full half net assets assessment, *i.e.*, 40 per cent. of the total net profits of the landowners, the cesses at 25 per cent. of the land revenue equal about 10 per cent. of the total net profits, and the total demand of land revenue and cesses of all kinds does not exceed the total value of the half net profits, leaving the other half to the landowners of the district.

Assignments of revenue.

As already stated, the total amount of assigned revenue is Rs. 49,654, or 8 per cent. of the present total assessment. Of this amount Rs. 8,509 are paid in the allowances to inámdárs already described in Chapter III, and the sum assigned in ordinary *jágír* and *máfi* is Rs. 41,145. Of this sum again Rs. 34,771, or about five-sixths, are held by 220 persons in perpetuity or during pleasure of Government, and the rest is held for life or lives by 79 persons. Details are given in Table No. XXX.

The principal assignments are as follows :—

(1). Malik Fatah Sher Khán, Tiwána, Khán Bahádur, holds a perpetual *jágír* in two villages, the present value of which is Rs. 4,753. He also holds a life *jágír* of the value of Rs. 3,610 for mutiny services.

(2). His brothers and nephews hold perpetual *jagírs* as follows :—Malik Ahmad Khán, Rs. 1,699, Malik Alam Sher Khán, Rs. 2,081, and the sons of Malik Sher Bahádur Khán, Rs. 1,286.

(3). Malik Dost Munammad Khán, son of Khán Bahádur Malik Sher Muhammad Khán, the head of the other branch of the Tiwána clan, holds a perpetual *jágír* of the present value of Rs. 7,411, and a life *jágír* in consideration of his father's mutiny services, of the value of Rs. 724.

(4). The Biloch family of Sáhíwál hold a perpetual *jágír* in five villages of the present value of Rs. 3,372.

(5). Sardárs Hari Singh and Gián Singh hold a perpetual *jágír* in Naushahra of the present value of Rs. 4,458.

(6). The Mahant of the monastery of Koh Kirána holds a number of small *máfis* in 14 villages of the aggregate value of Rs. 1,377, to be held so long as the religious services are performed.

A number of smaller grants are held for the maintenance of institutions or in consideration of mutiny and other services.

State land

Of the total area of the district, 828,693 acres, or more than a fourth, is recorded as the property of the State. Of this area again 51,106 acres were granted at various times to 102 lessees on long leases for cultivation and the remaining area was until 1897 managed by the Collector with the aid, as regards portions of it, of the Forest Officer. Some 4,000 acres of the latter area

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State lands.

are granted out annually for cultivation, and the right of taking grass and *sajji* in the remaining area is annually leased to contractors, generally selected from among the leading peasants of the surrounding villages. The income of all kinds from State lands shortly after regular settlement was about Rs. 23,000. For the five years ending 1893 it was as follows :—

Year.	Long leases for cultivation.	Annual cultivating leases.	Grazing leases on area: Under Forest Department.	Grazing leases on area: Under Deputy Commissioner.	Sajji leases.	Other income.	Total income.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1888-89 ...	16,460	6,132	34,057	18,815	10,220	8,141	93,825
1889-90 ...	15,800	5,412	36,032	19,562	10,273	4,208	91,287
1890-91 ...	16,099	5,540	34,530	21,176	10,217	3,568	91,130
1891-92 ...	16,573	3,403	21,051	16,152	5,407	10,366	72,952
1892-93 ...	17,921	6,587	28,110	25,516	7,046	225	85,405
Average ...	16,571	5,415	30,756	20,244	8,633	5,301	86,920

The sudden diminution of income in 1891-92 was due to the severe drought of that year which caused a great mortality among the cattle. For ordinary years the income exceeds Rs. 90,000.

Leased State lands.

The area of 51,106 acres held under 102 separate cultivating leases was recently made the subject of a separate report (printed) and the question of its disposal has not yet been finally settled. The leases were divided into eight classes as follows :—

(1). Grants to be resumed, wholly or partly, because the terms of the lease had not been wholly complied with. There were five such cases, in three of which the grant has been wholly, and in two partially, resumed.

(2). Afghán War service grants. There were five cases of grants made to native Military officers for services rendered in the Afghan War, and in all of these it has been recommended that proprietary rights should be conferred on the grantee.

(3). Unexpired leases left for future decision. There were three such cases.

(4). Leases granted with occupancy rights. In thirty-one cases, almost all of them small areas of 100 acres or less, generally attached to wells, it has been decided that the occupier shall be given an inalienable right

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Leased State lands.

of occupancy, subject to payment of the land revenue assessed and a *málikána* or proprietary due of not more than 8 annas per rupee of land revenue and water-rate.

(5). Leases renewed till settlement or till canal irrigation is available. In 34 cases, almost all being of areas in the Bár, which will ultimately be irrigated by the great Jhelam Canal, the lease has been renewed until next revision of settlement or until the introduction of canal irrigation, whichever event happens first.

(6). Leases renewed with option of purchasing proprietary right. This is the most important class of cases, consisting, as it does, of 21 large grants aggregating 24,877 acres, made to men of influence partly as a recognition of good services rendered at various times; and many of them consisting of valuable land irrigated from State or Private Canals. It has not yet been decided on what terms the lessees shall be permitted to become proprietors, but the rates used in estimating the present market value of the proprietary rights in these lands were as follows:—

Soil.	Price per acre in First class estates.	Price per acre in Second class estates.
	Rs.	Rs.
Cháhi ...	60	60
Nahri ...	50	40
Báráni ...	32	24
Banjar ...	24	16

The total market value of this area, calculated at rates based on those stated above, came to nearly ten lakhs of rupees.

(7). Leases proposed to be renewed for a term of years. Two cases.

(8). Cases on which further orders were awaited. Eight cases.

As the history of those leases shows that unless great care is exercised very valuable rights are apt to be alienated, more or less unconsciously, for much less than their real value, and that the interests of the surrounding population are apt to be sacrificed to those of individual grantees, it is recommended that to prevent similar errors in future the following rules be adopted regarding future grants of land in this district, in addition to those prescribed as general rules for the Punjab.

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Leased State lands.

Rules for grants of land in the Shahpur District.

(1). No grant to be made on any terms west of the Jhelam.

(2). No grant to be made of land required for fuel and fodder reserves, especially of land situated on the main road, or near the civil station or of Rakhs Miáni, Bhera, Sáhnu or Pindi Jauri.

(3). No grant to be made until it has been considered whether the land should not be kept as a fuel and fodder reserve.

(4). No grant to be made unless as a special favour, until the Canal Officer has certified that he can immediately supply water enough to irrigate at least half the area.

(5). No grant to be made without the special sanction of Government.

The need, and the advantage, of fuel and fodder reserves may be gathered from the fact that the right of grazing on 181 acres of land near the civil station sold in 1893 for Rs. 1,051, an average of nearly Rs. 6 per acre, besides which the lessees pay Re. 1-8-0 per acre for water-rate and water-advantage rate ; and the timber standing on this area is worth probably Rs. 5,000.

Reserved forests.

The remaining area of State land, amounting to one-fourth of the total area of the district, has recently been brought under Forest Settlement, and made the subject of separate report. Final orders have not yet been passed, but a list of the areas recommended to be constituted reserved forests will be found in Table No. XVIII. The result of the Forest Settlement operations has been as follows :—

Tahsil.	Area in acres.			
	As measured.	Added.	Excluded.	As settled.
Bhera	148,140	181	943	147,378
Shahpur	224,342	374	1,392	223,324
Khusháb	404,561	1,073	18,117	387,517
Total District ...	777,043	1,628	20,452	758,219

The area of State land held as *rakh* has thus been reduced by 18,824 acres, almost the whole of which is unculturable hill in the Salt range. But the area left is 758,219 acres, or exactly one-fourth of the total area of the district, and this

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Reserved forests.

area has now all been constituted reserved forest under the Act, and, with the exception of the Salt range hill lands, has been declared practically free of individual rights and at the absolute disposal of the State. The whole of this area has now been made a separate forest division under a Forest Officer with his head-quarters at Shahpur.

History of State lands.

The history of these State lands is thus given in the report of regular settlement :—

Prior to annexation no recognized village boundaries existed in the Bár and Thal jungles. Throughout this expanse, villages inhabited by various Muhammadan tribes, whose chief wealth consisted in cattle, were to be found very often at distances of 10 to 12 miles apart. Owing partly to the scarcity of well water, and to the dearth of rain which is a characteristic of the Shahpur climate, and to the presence of trees and shrubs on which camels feed, and to there being during some months of the year (if the fall of rain has been at all favourable) an abundance of grass,—the people carried on very little agriculture, but kept up large flocks and herds.

Disputes relating to right to use of water more common than claims to possession of land.

As the villages were few and far apart, disputes about grazing ground were of rare occurence. There was land enough for all. But sometimes a dispute took place about the right of watering cattle at a certain pond or natural tank. Two villages situated a dozen miles apart, would perhaps in a season of drought, both assert a claim to water their cattle at a tank equidistant between their villages. In the endeavour to enforce their fancied rights, a fight would ensue, and the victors would probably build a few grass huts for themselves and their cattle, in which they would reside for a couple of months and then desert the place for some better locality. The defeated party of one year often turned the tables on their adversaries in the year after, and took possession of the disputed water. Might was right, and beyond actual possession, there was no test by which to judge as to what lands ought to be considered as within the boundaries of any particular village.

Clever expedients resorted to by the people to obtain large grazing grounds.

When regular settlement operations commenced, the country having been annexed some five years, and the people having had such preparatory instruction as two summary settlements could afford, the *zamíndárs*, knowing our respect for prescriptive rights, determined to divide the jungle among themselves. They accordingly established little outposts, with a few men and a few head of cattle in each of them, at distances of several miles round the parent village, and proposed to encircle them all in one ring-fence which was to represent their village boundary. Had this arrangement been permitted, the result would have been that the whole jungle, which may hereafter become valuable property to the State, would have been appropriated by a few thousand cattle graziers, whose annual contribution of revenue does not in the aggregate exceed 35,000 rupees. To show how preposterous were some of the claims raised, Mr. Ouseley mentions that the present area of mauza Lak, after converting large tracts originally included by the villagers in their boundary into Government *rakhs*, still exceeds 40,000 acres.

Change since annexation.

Before the commencement of our rule, owing to the lawlessness of the times however far, parties took their cattle from the villages during the day, they, brought them back to the protection of the village for the night. After annexation people became bolder. Small parties of men who would formerly have been afraid to have separated themselves so far from the main village, during the next few years sunk a *kacha* well and built a hut or two, at some spot favourable for pasturage, five or ten miles from their village. More than this, as the people began to learn the weight which is attached by us to possession, they took to ploughing up and sowing small patches of ground not equal in size to a quarter of an acre, at distances of from three to ten miles from their villages, the object being to try and make good their title to all the intermediate grazing land between these patches and their village sites. Thus Mr. Ouseley writes (1859) : "Last year, when at Mitha Tiwána, I had to visit a spot which was the subject of dispute between the *zamíndárs* of Mitha and Ukhli Mohla. I found that the disputed boundary was nearly ten miles from one village and seven miles from the other. The dispute itself extended over five or six miles of desert, and before

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Change since annexation.

I left the spot the *zamíndárs* of Roda in the Leiáh district came up, and declared that the land which I had been looking at belonged to their village, which was six or seven miles away. During my ride I was taken by one party or other to see the marks of their possessions, which were little patches of ground of the size of a quarter of an acre or so, scattered over distances of a mile or more from each other, in which somebody had sown a few seeds of *bajra* which had never ripened owing to want of rain. The existence of these spots appeared to be only known to a few men on either side; and from the recriminations which used to follow on their being brought to notice, I believe they were ploughed up and the seed cast in secretly at night, and then neglected altogether, as the object was not to attract the attention of the opposite party to the progress that was being made in securing ground until the settlement *ahilkárs* should commence operations."

The principle for defining boundaries determined on.

After much deliberation it was arranged that the demarcation of boundaries in the Bár should be carried out on the same principle as had been adopted in Gujránwála. The villages were called on to state how many head of cattle they possessed, and they were allowed an area of waste land calculated upon the number of their cattle, at 4 acres a head in the Bár and 10 acres in the Thal, five sheep or goats being counted as equal to an ox. In the Mitha Tiwána Thal Mr. Ouseley marked out boundaries arbitrarily, without reference to the numbers of cattle, or rather, to any exact scale based upon that number. The quantity of land that each village was entitled to being once settled, every effort was made to draw out boundaries with a due regard to existing possession, and where possession did not exist to prevent it, the village area was made of as compact a shape as was feasible. But so averse were the villagers to this arrangement, that they threw every obstacle in the way of the persons employed for the demarcation of their boundaries. The area remaining after this demarcation was constituted Government rakhs.

It might have been supposed that the plan adopted would have led the people to exaggerate their possessions, in order to obtain large pasture grounds, but such was not the case. The people of this country are everywhere suspicious, and here they seem to have thought that a trap was being laid to extract from them the real numbers of their cattle, in order that the information might be afterwards made use of to raise the assessment; they therefore, if anything, returned the number of cattle as too small. But the arithmetical standard was liberal in itself and was not too strictly applied, every care being taken that the area allotted to each village should be more than amply sufficient for its greatest possible requirements.

History of State land since regular settlement.

As already stated some 51,106 acres of this State land were from time to time granted on long lease for purposes of cultivation to various lessees. The rest, in blocks of varying size, called *rakhs*, was leased out for grazing purposes to the cattle-owners of neighbouring villages, the rates realisable being for most of the *rakhs* fixed at the following as a maximum :—

Kind of animal.	Tahsíl Bhera.	Tahsíl Shahpur and Thal rakhs.	Salt range rakhs.
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Camel	1 8 0	1 0 0	0 8 0
Buffalo	1 4 0	0 12 0	0 6 0
Cow or bullock	0 12 0	0 8 0	0 4 0
Sheep or goat	0 2 0	0 1 0	0 0 6

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History of State land since regular settlement.

It was found that encroachments were gradually being made on these State lands, and that there was a danger of private rights gradually being asserted over them, and it was to stop this and to declare the rights of the State and of the neighbouring population regarding each such block of land that the Forest Settlement was undertaken. At the same time the opportunity was taken to rectify the boundaries of some of the *rakhs*, especially in the Salt range, where in some places they were inconveniently near the cultivated fields or even the villages themselves. The average annual income and expenditure of the State lands now constituted reserved forest was estimated in 1896 as follows:—

Tahsíl.	Average annual income.	Average annual expenditure.	Average net income.
	Rs.	Rs.	Rs.
Bhera	36,700	8,700	28,000
Shahpur	20,000	500	19,500
Khusháb	15,500	2,500	13,000
Total District ...	72,200	11,700	60,500

CHAPTER VI.

TOWNS, MUNICIPALITIES AND CANTONMENTS.

Chapter VI.

Towns, Municipalities and Cantonments.

Statistics of towns.

The distribution by religion of the population of the towns and the number of occupied houses in each are shown in Table No. XLIII, while further particulars will be found in the Census Report in Tables Nos. III, IV and V. Table No. XLIV shows the population by sex for each town and the number of births and deaths during the last ten years; while Table No. XLV shows the income of the different municipalities.

Increase or decrease of population of towns.

In 1881 the towns were Miáni, Bhera, Shahpur (including civil lines) Sáhiwál, Khusháb and Girot. Girot has now ceased to be a municipality, and the civil lines, which are three miles distant from Shahpur, have been reckoned as a separate town. The figures for total population are as follows :—

Town.	Total population in				Increase or decrease per cent. 1891 on 1881.
	1855.	1868.	1881.	1891.	
Miáni	6,005	6,857	8,069	7,149	−11
Bhera	13,973	14,514	15,165	17,428	+15
Shahpur Municipality	4,717	4,743	5,424	6,337	+17
Shahpur Civil Lines	...	1,771	2,328	2,896	+24
Sáhiwál	9,437	8,900	8,880	9,210	+ 4
Khusháb	7,261	8,509	8,989	9,832	+ 9

The total increase of the town population in these six towns since 1881 is only 8 per cent. against 17 per cent. for total population, so that there is no tendency to concentrate in towns at the expense of the villages. The falling off in the population of Miáni is due to the removal of the salt mart, the establishment of which led to a sudden increase of population just before 1881. Since the construction of the Chak Nizám bridge across the Jhelam and the extension of the railway to Khewra, much of the salt that used to pass through Miáni now goes direct to its destination. Notwithstanding the decrease in population since 1881, it is still higher than it was at any previous census.

As regards Bhera the statistics of the different censuses since 1855 show a steady but not rapid progress. It is the

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Increase or decrease of population of towns.

chief town in the district and the centre of trade for a considerable area to the south and west. Since 1881 a branch of the North-Western Railway has been opened to Bhera and its trade has been considerably benefited thereby, yet the increase of the population is less than that for the whole district.

The boundaries of Shahpur Municipality include a few insignificant outlying hamlets within the Shahpur revenue estate. Its trade and population are steadily increasing with the development of the surrounding country.

Shahpur civil lines, the head-quarters of the district, are situated three miles from Shahpur town and are not included within municipal boundaries. Since 1881 the villages of Sherpur and Muzaffarabad have been excluded, and yet the population of the remaining area (known as Chak Chháoni in the revenue records) has increased since 1881 by 24 per cent., population and trade being no doubt strongly attracted towards the district head-quarters. A number of those counted, however, may have been temporary visitors only come about their cases in Court.

Sáhiwál Municipality is still far from the railway, and there has been no development of canal irrigation in its immediate neighbourhood, which, perhaps, accounts for the very small increase of 4 per cent. Its population is still less than it was in 1855, when it was the head-quarters of a tahsíl, and the number counted probably included a large number of temporary visitors.

The boundaries of Khusháb are those of the revenue estate, including some small hamlets outside municipal limits. It is surprising to find that, notwithstanding the opening of the railway to Khusháb since 1881, there has only been 9 per cent. increase of population. Probably part of the grain which used to find a market in the town now goes direct to the railway.

Sex and religion in towns.

9. The number of females per 1,000 males is 935 in the towns against 897 in the villages, the proportion for the different towns being Miáni 991, Bhera 941, Shahpur town 980, Shahpur civil lines 499, Sáhiwál 1,024, Khusháb 954. Probably these differences are chiefly due to the effects of migration, males being more ready to migrate than females. Thus in Sáhiwál, the population of which is hardly increasing, there are actually more females than males, and in Miáni, the population of which is decreasing the number of females is nearly equal to that of males; and the decrease of population since 1881 is made up of 890 males and only 30 females. In Shahpur civil lines with its great increase of population and its large number of Government servants and their followers and of people attending the Courts temporarily for their cases, the number of males is double that of females.

For all these six towns taken together, the proportion of Musalmáns to total population, which was 59 per cent. in 1881,

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Sex and religion in towns.

is now 60 per cent., so that the Musalmáns have increased in a slightly greater ratio than the Hindús and Sikhs taken together. The proportion of Musalmáns to total population for the district is 85 per cent.; so that while Hindús and Sikhs form less than one-sixth of the population of the district, they form two-fifths of the population of the towns. The proportion of Musalmáns to total population for the different towns is for Miáni 48 per cent., Bhera 63 per cent., Shahpur town 63 per cent., Shahpur civil lines 63 per cent., Sáhiwál 46 per cent., and Khusháb 72 per cent. Here it is noticeable that while the Hindús and Sikhs form more than half the population of Miáni and Sáhiwál, they are little more than a third of that of Bhera and Shahpur and the civil lines and less than a third of that of Khusháb. Generally speaking, in all these towns, the Hindús and Sikhs are usually traders, bankers, money-lenders and shop-keepers, and the Musalmáns cultivate the surrounding lands or work as labourers, but in Miáni and Bhera there is a large colony of Musalmán traders, Khoja and Pirácha by caste.

Town of Bhera.

The town of Bhera lies in north latitude 32° 22′ and east longitude 72° 57′ and contains a population of 17,428 souls. It lies on the left bank of the Jhelam, 30 miles east of Shahpur. It is the head-quarters of a fiscal sub-division, and is the largest and most imposing town and the most thriving commercial centre of the district. The town is surrounded by a wall, partly *kacha* and partly *pakka* with eight gates, of which the Láhori Gate to the east and the Thánwála to the north are the principal. It is the best looking town in the district, being built of brick throughout. There are some ancient buildings with wonderful wood-carving. There are also some gardens outside the town, among which Thánwála garden, and one in which the tomb of Mirán Said Mahammadi is built, are specially worthy of notice. It has a *sarái*, detached *tahsil* and *thána*, a dispensary, a town hall and a high school.

The early history of the town of Bhera is discussed at some length by General Cunningham in his "Ancient Geography of India," pages 155 to 159, and Archæological Survey Report, Volume XIV, pages 35 to 40. The original town stood on the right bank of the river, and in former days must have been a place of considerable note, for Bábar, in his autobiography, when speaking of his designs on Hindustán, talks of the countries of Bhera, Khusháb, &c., and again in describing Hindustán itself, he defines the limits of the empire as extending from Bhera to Behár.* Some idea of its size may also be gained from the fact that it paid so large a sum as two lakhs of rupees to purchase its safety, when the troops under Bábar, disappointed of expected plunder in Bajaur, arrived before it in A. D. 1519. Soon after this, says tradition, the adjoining hill tribes descended and destroyed the city. The

* Erskine's Bábar, p. 255 and 310.

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Town of Bhera.

ruins of the old town still remain, and are known by the name of Jobnáthnaggar. It is identified by General Cunningham as the capital of Sophites, or Sopheites, the contemporary of Alexander the Great*. The same author speaks of it as the refuge, and for some time the capital, of the Brahman kings of Kábul, expelled about the end of the 10th century by the Muhammadans.

The new town of Bhera was founded in A. D. 1540, during the reign of Sher Shah, near a spot where a holy man calling himself Pír Káya-náth had for some time been established, and where his followers are still residing round the tomb of their spiritual father. The place appears rapidly to have attained to its former size and importance, as it is one of the few places mentioned by name in the description of the Lahore *súba* given in the *Aín-Akbari*, from which we also learn that it was the centre of a *mahál* which paid a revenue of nearly five lakhs of rupees, and was one of the few spots in the whole empire where money was coined. After being plundered and laid waste by Núr-ud-dín, as mentioned before, the town was repopulated by the Chiefs of the Bhangi *misl*, to whose share it fell in the division of the territory acquired by the Sikhs. Its appearance has been greatly improved under British rule.

Bhera is a place of considerable and growing trade, its present position as the terminus of a branch of the railway making it an emporium for the trade of the country to the south. A large colony of Khojás and Piráchás, Muhammadan converts from Hinduism, are settled here, and carry on a traffic with Kábul and the countries beyond it. *Ghi* is exported to Ráwalpindi and Amritsar. Rice, *gúr* and sugar are imported from the Jullundur Doáb; country cloth is exported to Kábul, Mooltan, Deraját and Sakkur. European cotton goods are brought from Amritsar and Karáchi. Coarse felts and hand *pankhás* are exported in different directions. The town is also famous for ironsmiths and stone-cutters as well as wood-carvers; an excellent felt and soap are manufactured, the former being exported in large quantities. A more detailed notice of some of these industries will be found in Chapter IV B. The total population at the different censuses is shown at the beginning of this Chapter where the causes of its increase and the proportions of sex and religion are discussed. Details will be found in Tables Nos. XLIII and XLIV; the latter table also shows the number of births and deaths in the last ten years. The average of the period gives a birth-rate of 44, and a death-rate of 34 per thousand per annum. Bhera is not a healthy town, its position near the river rendering it subject to have its neighbourhood flooded, when the stagnant water produces serious epidemics of fever. The death-rate rose to 59 per thousand in 1872, to 53 per thousand

* Archæological Report, 1863-64, p. 42.

in 1878, and to 73 per thousand in 1892. A good drainage scheme is badly wanted.

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Towns, Municipalities and Cantonments.

Town of Bhera.

The municipality of Bhera was first constituted in 1867. It is a municipality of the second class with 5 nominated and 10 elected members, and an elected President, who is at present the Tahsíldár. Its annual income is shown in Table No. XLV; for the last five years it has averaged Rs. 20,015 per annum. An account of the school and dispensary has been given in Section A of Chapter V. There is here a Bench of Honorary Magistrates with second class powers consisting at present of Sheikh Fazl Iláhi, Diwán Ganpat Rái, and Malik Devi Dás, and a force of 36 municipal police. Bhera is noted for the number of its inhabitants who have entered the Civil Service of Government, some of them having attained to high positions. No fewer than 43 of the 183 patwárís in the district belong to Bhera town. There is a printing press here at which a weekly vernacular newspaper, the "*Dost-i-Hind*" is published. In a fine *sarái* erected by Malik Devi Dás near the railway station, a small cotton-carding factory with a steam engine has been started, but the outturn is not large.

Town of Miáni.

The town of Miáni lies in north latitude 32° 31′ 48″ and east longitude 73° 7′ 30″, and contains a population of 7,149. It is situated on the left bank of the Jhelam, opposite Pind Dádan Khan. The old town was an ill-built place of narrow lanes and *bázárs*, the upper storeys of the houses and shops almost touching each other, and was not surrounded by any wall; but in Captain Davies's time about 1865, a new and commodious square was erected, named Davies-ganj, and a wall with gates built round the east part of the town. From time immemorial Miáni was an important mart for the salt from the mines on the opposite side of the river. The original town was called Shamshabád. This was swept away by the river, and a town on the present site was built under the auspices of Asaf Khán, father-in-law of the Emperor Sháh Jehán, by two Hindús, Mádho Dás and Shib Rám. Like Bhera, it grew and prospered till the decline of the Mughal monarchy, and, like Bhera, it was plundered and destroyed by Núr-ud-dín, General of Ahmad Shah, in A. D. 1754, and the inhabitants were dispersed in the neighbouring villages. In A. D. 1787, Maha Singh, father of Ranjít Singh, induced a number of the descendants of the old residents and others to rebuild the town, and re-opened the salt mart; but it appears never to have entirely recovered Núr-ud-dín's visitation, for the descendants of the families which then abandoned the place and took refuge in the adjoining villages are still to be found in them. The prosperity of the town has lately suffered a severe blow of a different kind. Until the extension of the railway to the Khewra salt mines across the river, Miáni was the depôt for the salt exported from those mines down-country, and from this fact was known as *Lún* Miáni, but since then the salt trade

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Towns, Municipalities and Cantonments.

Town of Miáni.

has almost left it, and its glory has departed. Its population has, mainly for this reason, decreased by 11 per cent. since 1881. The total population at the different censuses is shown at the beginning of this Chapter. Details will be found in Tables Nos. XLIII and XLIV, the latter table also shows the number of births and deaths in the last ten years. The average of the period gives a birth-rate of 45 and a death-rate of 36 per thousand per annum. Miáni lies low and is subject to floods and fever; in 1892 the death-rate was 73 per thousand per annum. A drainage scheme is badly wanted.

The municipality of Miáni was first constituted in 1867. It is a municipality of the second class with 3 nominated and 6 elected members, the elected president at present being the Náib-Tahsíldár. The municipal police number 16. The annual income is shown in Table No. XLV; for the last five years it has averaged Rs. 7,378. The public buildings are a police station, a town hall, a school, and a *sarái* with rest-house attached. There is also a railway station with a railway rest-house.

Shahpur town.

Shahpur is a small town of 6,337 inhabitants, at present at a distance of about two miles from the river Jhelam. It was formerly on the very bank of the river, which has of late been receding in the direction of Khusháb. Shahpur with the adjoining villages Nathúwála, Kotla and Jalálpur was founded by a colony of Sayads who still form the proprietary body. One Shah Shams was their common ancestor, and his tomb may still be seen near Shahpur. The original tomb was to the north of the town, and was carried away by the river, when the coffin is is said to have been removed to its present site, east of the town. He is now worshipped as a saint, and a large fair is annually held in his honor, between 23rd and 25th Chet (the beginning of April). A large number of people come from very long distances to worship this saint at his shrine, which is shaded by a grove of trees. This town lies on the road from Lahore to Dera Ismaíl Khán and has some trade in cloth. It is three miles from the civil station, and five from Khusháb. Though now removed from the river by a distance of two miles, in high floods the water still touches the walls. The road to Khusháb turns off at a right angle immediately in front of a picturesque gate, which leads into the only *bázár* of which the town can boast. The other gate, much smaller and ill-built, leads to the river towards the north-west. The town has a dispensary, a boys' school and a very good girls' school established and maintained by the efforts of Rái Sáhib Pandit Diwán Chand, a resident of the town. In the western corner may be seen the low *kacha* walls of what was once a fort of the Sayads, the site of which they still occupy; while outside the town and further east of the shrine of Shah Shams, about one mile from the fort of the Sayads, are the ruins of an old Sikh fort.

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Shahpur town.

The total population at the different censuses is shown at the beginning of this Chapter where the causes of its increase and the proportions of sex and religion are discussed. Details will be found in Tables Nos. XLIII and XLIV. The latter table also shows the birth and death-rates for the last ten years; the average of the period gives a birth-rate of 34, and a death-rate of 28 per thousand per annum. The town is a municipality of the second class with 3 nominated and 6 elected members, the President being usually one of the Extra Assistant Commissioners. The municipal police number 7. The annual income is shown in Table No. XLV, for the last five years it has averaged Rs. 2,039 per annum.

Shahpur civil station.

The original site of the head-quarters station was near Nathúwála on the river side of Shahpur town, but the houses having been washed down in the great flood of 1849, the present site was selected about three miles to the east of Shahpur town on the road to Lahore. The wisdom of the selection was proved in the great flood of July 1893, when the civil station was an island surrounded by water on all sides for several miles. Since that flood, however, the underground water level has come inconveniently near the surface, and some of the buildings threaten to subside. The station has a small *bázár* neatly laid out with fairly wide streets. The roads are wide and well-shaded by trees and are watered in the hot weather from the inundation canal, which runs through the station. Picturesque glimpses of the Salt range close the view to the west. Good crops of grain and grass are raised in the lands attached to the station, chiefly by the aid of canal irrigation. The station has a large hospital, a school, two tanks and three public gardens. The annual horse fair is held here. Khusháb, the nearest railway station, is eight miles off across the river.

The District Court-house, the treasury and the tahsíl are all substantial buildings of the usual type. There is also a police office, a jail, and police lines with parade grounds. There is a Sessions house and staging bungalow, and a commodious *sarái* which was built for the public benefit by the late Malik Sáhib Khán, Tiwána, C.S.I. The church is in a pretty garden in the centre of the station, which contains only six bungalows fit for the residence of Europeans. The land round the station is the property of Government and proposals for its better management have lately been submitted.

Town of Sáhiwál.

The town of Sáhiwál lies in north latitude 31° 58′ and east longitude 72° 22′ and contains a population of 9,210 souls. It was formerly the head-quarters of a fiscal sub-division; it is one of the chief commercial towns of the district. It is not well built, and is completely surrounded by a *kacha* wall with six gates, of which the Láhori to the east and the Kashmíri to the north are the principal. The town is badly situated on a raised piece of ground, around which the surface drainage of the

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Town of Sáhiwál.

country for many miles round collects. It is said that Sáhiwál was founded by Gul Bahlak, one of the ancestors of the Biloch Chiefs of this place, and was so named after "Sai" of the Jhammat caste, who was the manager of the property. Sáhiwál carries on a brisk trade with Mooltan and Sukkur in cotton, grain, and *ghi*, and its Arora traders also carry on a large agricultural banking business, and are gradually but surely acquiring the land in the neighbourhood. It is also the centre of the barilla (*sajji*) trade for the surrounding Bár tract. The only manufactures for which Sáhiwál is noted are hardware and turnery in ivory and wood and lacquered work. A more detailed notice of some of the industries of the town will be found in Chapter IV B.

The total population at the different censuses is shown at the beginning of this Chapter, where the causes of its increase and the proportions of sex and religion are discussed. Details will be found in Tables Nos. XLIII and XLIV. The latter table also shows the number of births and deaths in the last ten years. The average of the period gives a birth-rate of 51 and a death-rate of 40 per thousand per annum. The heavy rains of 1892 caused a severe epidemic of fever and in that year the death-rate was 97 per thousand per annum. A drainage scheme is badly wanted. The municipality of Sáhiwál was first constituted in 1867; it is of the second class with three nominated and six elected members, the President being usually the Tahsíldár. The public buildings are a school, a dispensary, a *sarai* with rest-house attached, a town hall and a police station. The income of the municipality is given in Table No. XLV; for the last five years it has averaged Rs. 7,759 per annum. There are 18 municipal police.

Town of Khusháb.

The town of Khusháb lies in north latitude 32° 17′ 30″ and east longitude 72° 24′ 30″, and contains a population of 9,832 souls. It is situated on the right bank of the Jhelam on the Lahore and Deraját road, about eight miles from the civil station. Seen from the opposite bank of the river the town is picturesque. Being quite on the edge of the river, it has several times been washed away by the stream. Year by year the river has encroached on the banks, so that a portion of the inhabitants are in turn driven out of their houses and obliged to build away from the river. The town is partly surrounded by a *kacha* wall with four gates, of which the Láhori to the east and the Kashmíri to the north are the principal. There are no data for giving, with any degree of exactness, the year of foundation of Khusháb. It is said by local tradition to have been built in A.D. 1503. But it must have existed long before this, and is probably one of the oldest towns in this part of the Punjab, as it was a flourishing place in the time of Bábar, and is frequently mentioned by him in his memoirs. Indeed, from the manner in which it is mentioned, it is clear that the old town must have existed when Bábar's ancestor, Tamerlane,

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Town of Khusháb.

invaded Hindustán in A.D. 1398. Very little, however, of the old town remains; for the last fifty years the river has been gradually cutting away its right bank at this spot, and with it have disappeared the gardens of the good Ahmadyár Khán, the fort built by Jáfar Khán, Biloch, and nine-tenths of the older houses. In Captain Davies's times about 1865, a new town was laid out which, with its *bázár* thirty feet wide and more than half-a-mile in length, and its open streets, promises to surpass the former one. The Nawáb Ahmadyár Khán, mentioned above, was Governor of Khusháb, in Muhammad Shah's time, and his tomb, about a mile to the south-west of the new town, is still a place of pilgrimage.

Khusháb carries on a large trade with Mooltan, Sukkur, Afghánistán, and the Deraját, sending down cotton, wool and *ghi* to the two former, and country cloth to the latter, receiving in exchange English piece-goods, spices, iron, copper, &c., from Mooltan and Sukkur, dried fruits, madder, &c., from Afghánistán, and sugar and *gur* from Amritsar and the Jullundur Doáb. It is the great mart for the grain of the Salt range. The principal manufacture is that of coarse cloth and cotton scarves (*lungís*,) there being some 600 weaving establishments in the town. The manufacture of art pottery has been commenced. A more detailed notice of some of the industries of the town will be found in Chapter IV B.

The public buildings are a tahsíl, a thana, a school, a dispensary, a *sarái* with rooms for travellers, and town hall. At Khusháb is the largest ferry in the district, as from here roads branch to Dera Ismaíl Khán, Miánwáli, Bannu and Talagang through the Salt range. A bridge of boats is maintained during the cold season. Khusháb is a changing station on the Sind Ságar Branch of the North-Western Railway and has a considerable population of Railway employés.

The total population at the different censuses is shown at the beginning of this Chapter, where the causes of its increase and the proportions of sex and religion are discussed. Details will be found in Tables Nos. XLIII and XLIV. The latter table also shows the birth and death-rates for the last ten years; the average of the period gives a birth-rate of 44 and a death-rate of 29 per thousand per annum. The high situation of the town and the abundant supply of uncontaminated water from the river close by make it comparatively healthy.

Khusháb was constituted a municipality in 1867, and is of the second class with nine members, all nominated, the president being usually the Assistant Commissioner with the Tahsíldár as vice-president. The annual income is shown in Table No. XLV; for the last five years it averaged Rs. 9,829 per annum. The police force amounts to 23 men.

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Towns, Municipalities and Cantonments.

Other places of importance.

Other places of importance are Midh, the centre of trade for the villages in the Chenáb valley, with a police station and rest-house, a school, a dispensary and a post office ; Chak Rámdás and Jháwari, large villages on the road between Bhera and Shahpur ; Girot on the right bank of the Jhelam, a centre of the trade in coarse cotton cloth which has made its name known in the *bázárs* of Afghánistán and Central Asia ; Núrpur, the centre of the trade in the wool of the Thal ; Mitha Tiwána, the original home of the Tiwána Maliks ; and Naushahra, the principal market-place of the Salt range.

STATISTICAL TABLES

APPENDED TO THE

GAZETTEER

OF THE

SHAHPUR DISTRICT.

(INDEX ON REVERSE).

STATISTICAL TABLES.

Table No. II—Showing DEVELOPMENT.

1	2	3	4	5	6
Details.	1853-54.	1863-64.	1873-74.	1883-84.	1893-94.
Population	302,700	...	368,288	421,508	493,588
Cultivated, acres	...	304,870	420,361	557,513	686,425
Irrigated, acres	...	133,737	322,074	336,655	251,888
,, from Government works	...	...	8,124	62,407	50,522
Assessed land revenue, Rs.	3,88,237	3,89,445	4,18,173	4,20,786	5,70,172
Revenue from land, Rs.	...	3,62,726	4,18,586	3,90,196	5,89,082
Gross revenue, Rs.	...	...	4,75,827	5,52,901	7,33,047
Number of kine	...	154,163	189,561	199,740	376,707
,, ,, sheep and goats	...	172,883	182,653	202,293	308,331
,, ,, camels	...	14,908	15,448	18,174	12,638
Miles of metalled roads	...	...	...	6	13
,, ,, unmetalled roads	...	...	829	1,071	839
,, ,, railways	...	...	...	26	75
Police staff	...	389	464	463	459
Prisoners convicted	618	728	2,212	1,478	2,087
Civil suits, number	1,819	2,163	5,233	5,565	6,115
,, value in rupees	87,075	1,48,085	2,29,959	2,98,116	4,35,669
Municipalities, number	...	...	4	6	5
,, income in rupees	...	...	40,432	34,054	47,980
Dispensaries, number of	...	...	7	11	10
,, patients	...	...	42,690	82,226	109,426
Schools, number of	...	38	33	50	80
,, scholars	...	1,771	1,811	3,600	4,360

Note.—These figures are taken from the Administration and Departmental Reports.

Table. No III—Showing RAINFALL (for the year ending 31st May).

1	2	3	4	5	6	7	8	9	10	11	12	13
RAINGAUGE STATION.	RAINFALL IN TENTHS OF INCHES.										Average of the ten years.	REMARKS.
	1885-86.	1886-87.	1887-88.	1888-89.	1889-90.	1890-91.	1891-92.	1892-93.	1893-94.	1894-95.		
Midh	276	91	158	158	99	158	40	218	216	156	157	The figures in the text are founded on the averages of longer series of years.
Miáni	116	114	185	200	180	272	59	296	182	167	177	
Bhera	151	102	148	194	159	165	41	272	200	177	161	
Shahpur	114	111	71	149	89	154	56	258	136	168	131	
Sáhiwál	201	72	96	126	122	176	30	207	67	140	124	
Núrpur	55	53	87	125	82	188	61	207	173	130	116	
Mitha Tiwána	88	84	74	208	74	145	49	230	109	100	116	
Khusháb	95	80	32	113	90	115	71	243	103	178	112	
Naushahra	195	85	146	229	128	197	132	433	190	261	200	
Sakesar	201	162	91	115	129	217	141	397	240	254	195	

NOTE.—These figures are taken from the District Registers of Rainfall.

Table No. III A—Showing RAINFALL at SHAHPUR HEAD-QUARTERS.

MONTH.	RAINFALL IN TENTHS OF AN INCH.										Average of the ten years.	Number of rainy days in each month average of 1870-92.
	1885-86.	1886-87.	1887-88.	1888-89.	1889-90.	1890-91.	1891-92.	1892-93.	1893-94.	1894-95.		
June	...	1	8	4	7	18	3	16	4	8	7	1·6
July	21	79	11	35	10	11	26	94	15	91	39	4·0
August	15	6	6	48	46	25	22	55	22	5	25	3·6
September	18	21	11	...	6	...	1	4	22	15	10	2·1
October	...	...	1	19	...	3	1	2	...	...	3	0·6
November		...	...	4	...	25	...	...	...	...	3	0·3
December	...	...	...	...	...	15	...	9	3	3	3	0·5
January	12	...	8	13	1	23	1	23	11	3	10	1·6
February	5	...	10	17	1	11	2	7	7	3	6	1·9
March	33	1	12	3	8	14	...	2	34	34	14	1·9
April	...	3	...	2	7	7	...	16	18	5	6	1·6
May	10	...	4	4	3	2	...	30	...	1	5	1·8
Total 4 months, June to September.	54	107	36	87	69	54	52	169	63	119	81	11·3
Total 3 months, October to December.	...	...	1	23	...	43	1	11	3	3	9	1·4
Total 5 months, January to May.	60	4	34	39	20	57	3	78	70	46	41	8·8
Total of year ..	114	111	71	149	89	154	56	258	136	168	131	21·5

NOTE.—These figures are taken from the District Registers of Rainfall, and from figures furnished by the Meteorological Reporter.

Table No. III B—Showing RAINFALL at TAHSIL STATIONS.

Year.	Rainfall at Bhera in tenths of an inch. June to September.	October to December.	January to May.	Whole year.	Rainfall at Khushab in tenths of an inch. June to September.	October to December.	January to May.	Whole year.
1885-86	92	...	59	151	53	...	42	95
1886-87	100	...	2	102	79	1	...	80
1887-88	113	1	34	148	17	1	14	32
1888-89	139	8	47	194	74	15	24	113
1889-90	145	...	14	159	76	...	14	90
1890-91	66	41	58	165	38	28	49	115
1891-92	36	2	3	41	67	1	3	71
1892-93	175	13	84	272	146	9	88	243
1893-94	110	12	78	200	41	5	57	103
1894-95	125	3	49	177	133	3	42	178
Average of the ten years ...	110	8	43	161	73	6	33	112

NOTE.—These figures are taken from the District Registers of Rainfall.

Table No. V—Showing the DISTRIBUTION of POPULATION.

1		2	3	4	5
Detail.		District.	Tahsíl Bhera.	Tahsíl Shahpur.	Tahsíl Khusháb.
Total square miles		4,741	1,177	1,025	2,539
Cultivated, square miles		1,147	387	385	375
Culturable, square miles		3,111	728	588	1,795
Square miles under crops (average)		820	287	255	278
Total population		493,588	195,585	146,376	151,627
Urban population		52,852	24,577	18,443	9,832
Rural population		440,736	171,008	127,933	141,795
Total population per square mile		104	166	143	60
Rural population per square mile		93	145	125	56
Towns and villages.	over 10,000 souls	1	1	...	...
	5,000 to 10,000	7	1	4	2
	3,000 to 5,000	13	2	3	8
	2,000 to 3,000	26	13	4	9
	1,000 to 2,000	85	33	24	28
	500 to 1,000	157	77	42	38
	Under 500	417	149	195	73
	Total	706	276	272	158
Occupied houses	Towns	10,271	4,603	3,697	1,971
	Villages	80,105	27,037	25,551	27,517
Resident families	Towns	12,938	5,915	4,637	2,386
	Villages	92,676	33,825	27,441	31,410

Note.—These figures are taken from Tables Nos. I and III of the Census Report of 1891, except the cultivated, culturable and crop areas, which are taken from the Revenue Report.

Table No. VI—Showing MIGRATION.

1	2	3	4	5
District.	Immigrants.	Emigrants.	Males per 1,000 of both sexes. Immigrants.	Males per 1,000 of both sexes. Emigrants.
Jehlam	9,158	6,736	444	412
Jhang	8,941	4,970	485	436
Gujrát	8,424	5,148	411	346
Gujránwála	3,952	3,422	485	378
Dera Ismail Khan	1,074	3,317	493	635
Bannu	804	2,889	568	598
Siálkot	719	304	537	559
Ráwalpindi	548	1,755	544	660
Lahore	336	1,017	568	567
Amritsar	197	540	584	620
Multan	186	1,825	570	630
Pesháwar	123	901	593	708
Dera Ghází Khan	58	1,103	672	653
Muzaffargarh	52	996	750	645
Other districts of the Punjab	1,045	2,004	...	...
Total within the Province	35,617	36,927	...	...

Note.—These figures are taken from Table No. XI of the Census Report of 1891.

Table No. VII—Showing RELIGION and SEX.

1	2	3	4	5	6	7	8
	District.			Tahsils.			
Detail.	Persons.	Males.	Females.	Bhera.	Shahpur.	Khusháb.	Villages.
Persons	493,588	...	...	195,585	146,376	151,627	440,736
Males	...	258,147	...	103,662	76,830	77,655	230,864
Females	...	...	235,441	91,923	69,546	73,972	209,872
Hindús	66,065	34,144	31,921	28,266	22,706	15,093	46,448
Sikhs	9,777	5,156	4,621	2,368	3,737	3,672	8,176
Zoroastrians (Pársi)	5	2	3	...	...	5	...
Musalmáns	417,661	218,801	198,860	164,917	119,919	132,825	386,065
Total Christians	80	44	36	34	14	32	42
Native Christians	25	14	11	24	1	...	...
Eurasian Christians	14	7	7	3	...	11	...
European Christians	41	23	18	7	13	21	...
Sunnís	405,293	212,298	192,995	...	...	...	...
Shiás	9,545	4,632	4,913	...	...	...	...

Note.—These figures are taken from Statement No. VII of the Census Report of 1891.

Table No. VIII—Showing LANGUAGES.

1	2	3	4	5
		Distribution by Tahsils.		
Language.	District.	Bhera.	Shahpur.	Khusháb.
Hindustáni—Hindi	375	44	227	104
Panjábi	492,852	195,516	146,062	151,274
Pashtu	261	15	49	197
Kashmíri	6	1	5	...
Persian	19	...	18	1
English	53	7	14	32

Note.—These figures are taken from Table No. X of the Census Report for 1891.

Table No. IX—Showing Principal CASTES and TRIBES.

1	2	3	4	5	6	7	8
Caste or Tribe.	Total numbers.			Strength by religion.			Proportion per *mille* of population.
	Persons.	Males.	Females.	Hindús.	Sikhs.	Musalmáns.	
Total population	493,588	258,147	235,441	66,065	9,777	417,661	1,000
Awán	52,526	27,048	25,478	...	...	52,526	106
Arora	40,829	20,645	20,184	32,737	8,092	...	83
Aráín	8,236	4,402	3,834	...	...	8,236	17
Bhátia	1,862	1,001	861	1,713	128	21	4
Bázigar	1,065	535	530	1,054	...	11	2
Ahír	1,027	538	489	54	...	973	2
Totai Biloches	10,583	5,414	5,168	...	...	10,583	21
Brahman	5,455	2,797	2,658	5,420	35	...	11
Chúhra	35,401	18,499	16,902	4,747	177	30,477	72
Dhobi	6,457	3,389	3,068	29	6	6,422	13
Fakír	1,429	782	647	26	4	1,399	3
Pathán	3,203	1,885	1,318	...	...	3,197	7
Kassáb	6,451	3,292	3,159	...	...	6,451	13
Rájpút Bhatti	15,069	7,948	7,121	6	...	15,063	31
" Chohán	3,116	1,711	1,405	22	...	3,094	6
" Dhuddi	1,742	608	1,134	...	..	1,742	4
" Gondal	21,467	11,626	9,841	...	...	21,467	44
" Janjúa	2,654	1,387	1,267	1	...	2,653	5
" Joya	2,496	1,337	1,159	1	...	2,495	5
" Mekan	5,863	3,071	2,792	1	1	5,861	12
" Ránhja	7,365	3,909	3,456	...	...	7,365	15
" Seál...	2,714	1,490	1,224	6	...	2,708	5
" Tiwána	2,790	1,337	1,453	...	...	2,790	6
Total Rájpúts	75,308	39,632	35,676	168	3	75,137	153
Sayad	9,506	4,935	4,571	...	...	9,506	19
Sheikh	6,718	3,549	3,169	8	...	6,710	14
Sunár	4,139	2,168	1,971	2,676	24	1,439	8
Tarkhán	12,568	6,552	6,016	17	6	12,545	25
Teli	2,818	1,512	1,306	3	...	2,815	6
Ulma	3,141	1,633	1,508	...	...	3,141	6
Khatri	16,530	8,652	7,878	15,430	1,080	20	34
Khoja	3,426	1,716	1,710	2	...	3,424	7
Khokhar	24,040	12,649	11,391	5	12	24,023	49
Kumhár	14,164	7,536	6,628	16	...	14,148	29
Lohár	6,026	3,223	2,803	4	...	6,022	12
Máchhi	12,646	6,635	6,011	...	...	12,646	26
Máli	1,953	1,022	931	...	...	1,953	4
Malláh	1,017	498	519	...	...	1,017	2
Mirási	10,339	5,158	5,181	17	...	10,322	21
Mochi	18,263	9,532	8,731	2	3	18,258	37
Mughal	3,160	1,669	1,491	...	..	3,160	6
Nái	8,911	4,642	4,269	50	6	8,855	18
Jat	47,126	25,171	21,955	522	113	46,491	95
Juláha	25,888	13,641	12,247	7	...	25,881	53

Note.—These figures are taken from Table No. XVI of the Census Report of 1891.

Table No. IX A—LIST of RETIRED CIVIL and MILITARY OFFICERS who are *ex-officio* entitled to a SEAT in DARBAR.

Name.	Father's name.	Caste.	Residence.		Post held immediately before retirement.
			Mauza.	Tahsíl.	
Mathra Dás	Ganga Rám	Khatri	Bhera	Bhera	Munsiff.
Nand Lál	Rajkaur	Do.	Do.	Do.	Inspector of Police.
Sáhib Khán	Búta	Jalpana	Miáni	Do.	Subadár.
Ghulám Shah	Rang Shah	Sayad	Said Nau	Do.	Do.
Hari Singh	Gurdit Singh	Khatri	Haripur	Shahpur	Risáldár.
Muhammad Salím Khán ...	Abdur Rahím Khán	Pathán	Salímabad	Do.	Do.
Shahzáda Abdul Kádir ...	Shahzáda Abul Kásim ...	Do.	Shahzádabad ...	Do.	Jamadár.
Muhammadyár	Budha	Chhina	Mitha Tiwána ...	Khusháb	Do.
Núr Khán	Arb Khán	Tiwána	Hadáli	Do.	Risáidár.
Sher Muhammad	Ali Akbar	Awán	Khusháb	Do.	Do.
Fatah Khán	Alamsher	Tiwána	Joya	Do.	Jamadár.

Table No. IX B—LIST of KURSI NASHINS in order of date of acceptance.

1	2	3	4	
			Residence.	
Name.	Father's name.	Caste.	Mauza.	Tahsíl.
Malik Fatah Khán	Alam Khán	Bhagúr	Rangpur-Bhagúr	Khusháb.
Pír Satár Shah	Pír Said Shah	Koreshi	Pail	Do.
Rái Sáhib Pandit Diwán Chand.	Mohra Mal	Brahman	Shahpur city ...	Shahpur.
Chaudhri Narsingh Dás ...	Devi Dás	Arora	Sáhiwál	Do.
Sayad Nádir Shah	Bahádar Shah	Sayad	Alipur	Bhera.
Pír Fírozdín Shah	Pír Háji Shah	Khagga Koreshi...	Thatti Shaháni ...	Shahpur.
Báwa Partáb Singh	Báwa Kartár Singh ...	Bedi	Miáni	Bhera.
Bhái Rám Dás	Jíwan Dás	Khatri	Chak Rámdás ...	Do.
Mián Muhammad	Pír Bakhsh	Koreshi	Sábowál	Shahpur.
Mián Mehr Ali	Iláhi Bakhsh	Miána Awán ...	Amb	Khusháb.
Malik Alam Sher	Sher	Awán	Kund	Do.
Misr Gobind Rám	Misr Rúp Lál	Brahman	Dalwal	Pind Dádan Khán.
Malik Devi Dás	Karam Chand	Khatri	Bhera	Bhera.
Malik Ghulám Muhammad	Alam Khán	Tiwána	Hamoka	Khusháb.
Mián Allahyár Khán ...	Mián Gul	Kaliyár	Kotgul	Shahpur.
Makhdúm Sultán Mahmúd	Fateh Muhammad ...	Makhdúm ...	Jalla Makhdúm ...	Bhera.
Lála Jowála Sahái	Barkat Rái	Khatri	Miáni	Do.
Malik Mukarrab Khán ...	Fateh Khán	Awán	Kufri	Khusháb.
Diwán Ganpat Rái	Diwán Jiwan Mal	Khatri	Bhera	Bhera.
Sheikh Fazal Iláhi	Sheikh Ghulám Husain ...	Kamboh	Do.	Do.
Chaudhri Khuda Bakhsh ...	Khanjar Khán	Mekan	Kot Bhái Khán ...	Shahpur.
Sardár Vír Singh	Hukam Singh, Subadár-Major.	Jat	Hukmpur ...	Do.
Sheikh Muhammad Khán ...	Sarfráz Khán	Kamboh	Sada Kamboh ...	Do.
Lála Chela Rám	Nihál Chand	Dang Arora ...	Khusháb	Khusháb.
Mián Muhammad	Muhammadyár	Awán	Kufri	Do.
Naubahár Shah	Amír Shah	Sayad	Jahániya Shah ...	Shahpur.
Chanan Shah	Átmá Shah	Arora	Sáhiwál	Do.
Nának Chand	Jawáhar Mal	Bhátia	Shahpur	Do.
Arab Khán	Sultán Mukarrab	Janjua	Katha Saghrál ...	Khusháb.
Alam Khán	Malik Bakhsháya... ...	Ahír	Khusháb	Do.
Diwán Chand	Ganesh Dás	Arora	Chak Músa ...	Shahpur.

Table No. IX C—LIST of INAMDARS.

Tribe.	Name of inámdár.	Residence.	Tahsíl.	Amount of inám.
				Rs.
Ránhja	Rahmat Khán	Badar	Bhera	200
Makhdúm	Sultán Mahmúd	Jalla	Do.	200
Pathán	Karam Khán	Gurna	Do.	200
Khatri	Rám Dás	Chak Rámdás	Do.	200
Mekan	Khuda Bakhsh	Kot Bhái Khán	Shahpur	200
Sayad	Haidar Shah	Kotla Sayadán	Do.	200
Tiwána	Sáhib Khán	Hamoka, Tahsíl Khusháb ...	Do.	200
Biloch	Bahádur Khán	Khusháb	Khusháb	200
Janjúa	Arab Khán	Kattha Saghrál	Do.	200
Ránhja (Chúha) ...	Ali Muhammad	Rán	Bhera	150
Ránhja	Muhammad Kásim	Wán	Do.	150
Khokhar...	Karamdád	Malakwál...	Do.	150
Ránhja	Mohkam Dín	Midh	Do.	150
Sayad	Nádir Shah	Alípur	Do.	150
Pathán	Hayát Khán	Kot Ahmad Khán	Do.	150
Kamboh	Muhammad Khán	Sadda Kamboh	Shahpur	150
Jháwari (Awán) ...	Bhái Khán	Jháwari	Do.	150
Sayad	Naubahár Shah	Jahániá Shah	Do.	150
Koreshi	Pír Fíroz Dín	Thatti Shaháni	Do.	150
Kaleár	Mián Allahyár Khán	Kaleár	Do.	150
Koreshi	Mián Muhammad	Sábowál	Do.	150
Awán	Abbás Khán	Warchha	Khusháb	150
Do.	Himmat	Dáiwál	Do.	150
Koreshi	Pír Satár Shah	Pail	Do.	150
Awán	Sarfaráz Khán	Jába	Do.	150
Do.	Allahyár Khán	Uchháli	Do.	150
Samor	Sáhibzáda	Miána Gondal	Bhera	100
Gondal	Shah Muhammad	Dhori	Do.	100
Sipra	Ghulám Muhammad	Hazára Meána	Do.	100
Ránhja	Fazal Ahmad	Wán	Do.	100
Do.	Sardár Bakhsh	Garhi Kála	Do.	100
Do.	Táj Mahmúd	Mela	Do.	100
Dadd	Sultán Ahmad	Chak Daddán	Do.	100
Hájra	Fatah Muhammad	Marúliánwála	Do.	100
Ránbja (Chúha) ...	Khudádád	Kot Sher Muhammad... ...	Do.	100
Gondal	Rája	Jíwanwál	Do.	100
Mughal	Alam Dín...	Nimtás	Do.	100
Jhammat	Shahádat Khán...	Mángowál Kalán	Shahpur	100
Cháchar	Allahdád	Cháchar	Do.	100

Table No. IX C—LIST of INAMDARS—*concluded.*

Tribe.	Name of inámdár.	Residence.	Tahsíl.	Amount of inám.
				Rs.
Bharth	Fatah Khán	Bharth	Shahpur	100
Jháwari (Awán) ...	Walídád	Jháwari	Do.	100
Mekan	Jalál Khán	Kot Pahlwán	Do.	100
Bakkhar...	Bhái Khán	Bakkhar	Do.	100
Láti (Khokhar) ...	Pathána	Murádwála	Do.	100
Ghanyera (Khokhar)...	Alam Khán	Tankiwála	Do.	100
Khokhar...	Ghulám Kádir	Majoka, Tahsíl Khushάb ...	Do.	100
Sayad	Pír Shah	Jalálpur	Khusháb	100
Joiya (Khokhar) ...	Jahán Khán	Aino	Do.	100
Khokhar...	Chuggha	Jaura	Do.	100
Biloch	Mata Muhammad	Jamáli	Do.	100
Baghúr	Fatah Khán	Rangpur	Do.	100
Awán	Surkhrú	Jabbi	Do.	100
Tiwána	Khán Muhammad	Hadáli	Do.	100
Awán	Alam Sher	Kund	Do.	100
Do.	Suráb Khán	Nali	Do.	100
Do.	Muzaffar Khán	Khabakki...	Do.	100
Do.	Muhammad Khán	Naushahra	Do.	100
Khichchi	Baháwal Dín	Angga	Do.	100
Awán	Mukarrab Khán	Kufri	Do.	100
Do. (Miána)... ...	Mián Mehr Ali	Amb	Do.	100
Vijjhi	Khán Beg	Vijjhi	Bhera	50
Gondal	Mának	Rukkan	Do.	50
Pathán	Ali Akbar	Tálabwála	Do.	50
Gondal	Lála	Kot Moman	Do.	50
Awán	Fatah Khán	Kandán	Shahpur	50
Nagiána	Diwán Ali	Dharema	Do.	50
Pathán	Hayátulla Khán	Tarkhánwála	Do.	50
Biloch	Muhammad Khán	Kot Chughatta	Do.	50
Kaliár	Muhammadyár	Kaliár	Do.	50
Biloch	Jahán Khán	Bunga Bilochán	Do.	50
Do.	Turel Khán	Tetri	Khusháb	50
Bandeal (Khokhar) ...	Fatah Sher	Bandiál	Do.	50
Uttera (Bhatti) ...	Jahán Khán	Uttera	Do.	50
Janjúa	Torebáz	Katha Masrál	Do.	50
Sayad	Fázil Shah	Sohdi	Do.	50
			Total ...	8,500

Table No. X—Showing CIVIL CONDITION.

1		2	3	4	5	6	7
Details.		Single.		Married.		Widowed.	
		Males.	Females.	Males.	Females.	Males.	Females.
Actual figures for religions.	All religions	150,005	108,005	96,720	100,656	11,422	26,780
	Hindús	19,090	12,391	13,490	14,635	1,564	4,895
	Sikhs	2,693	1,736	2,225	2,302	238	583
	Musalmáns	128,198	93,857	80,985	83,704	9,618	21,299
	Christians	23	19	19	14	2	3
Distribution of every 10,000 souls of each age.	0—4	9,988	9,984	11	14	1	2
	5—9	9,966	9,907	32	81	2	12
	10—14	9,690	8,685	306	1,298	4	17
	15—19	7,836	3,347	2,106	6,526	58	127
	20—24	4,723	762	5,121	8,924	156	314
	25—29	2,558	270	7,169	9,127	273	603
	30—34	1,376	124	8,234	8,891	390	985
	35—39	928	90	8,477	8,036	595	1,874
	40—44	740	73	8,532	7,568	728	2,359
	45—49	685	78	8,209	6,129	1,106	3,793
	50—54	577	73	8,085	5,817	1,338	4,110
	55—59	623	63	7,348	3,825	2,029	6,112
	60 and over	586	73	6,274	2,287	3,140	7,640

Note.—These figures are taken from Statement No. VIII of the Census Report, 1891.

Table No. XI—Showing BIRTHS and DEATHS.

1	2	3	4	5	6	7	8	9	10
	TOTAL BIRTHS REGISTERED.			TOTAL DEATHS REGISTERED.			TOTAL DEATHS FROM		
YEAR.	Males.	Females.	Persons.	Males.	Females.	Persons.	Cholera.	Small-pox.	Fever.
1886	8,789	7,665	16,454	5,124	4,278	9,402	...	634	5,499
1887	8,963	7,586	16,549	5,513	4,634	10,147	...	267	6,117
1888	8,001	6,819	14,820	8,794	7,396	16,190	3,901	93	6,393
1889	9,602	8,264	17,866	5,859	5,140	10,999	...	17	7,341
1890	9,497	8,032	17,529	7,363	6,342	13,705	...	46	9,827
1891	8,806	7,889	16,695	6,588	5,566	12,154	...	21	8,713
1892	9,043	7,816	16,859	14,678	13,225	27,923	2,983	108	18,446
1893	7,887	7,158	15,045	6,820	5,839	12,659	15	207	7,698
1894	11,399	9,902	21,301	6,206	5,377	11,583	...	170	6,266
1895	12,114	10,830	22,944	5,372	4,625	9,997	...	154	4,861
Average ...	9,410	8,196	17,606	7,233	6,242	13,475	689	171	8,116

NOTE.—These figures are taken from the Annual Sanitary Reports for the Province.

Table No. XI A—Showing MONTHLY DEATHS from ALL CAUSES.

1	2	3	4	5	6	7
Month.	1891.	1892.	1893.	1894.	1895.	Average.
January	986	1,286	1,545	1,433	1,000	1,250
February	768	823	1,030	1,131	756	902
March	664	875	895	1,007	786	845
April	701	1,425	688	959	746	904
May	1,017	1,927	846	1,029	871	1,138
June	1,189	2,590	752	880	791	1,240
July	1,233	1,668	669	693	668	986
August	906	1,138	840	825	725	887
September...	804	3,501	1,104	784	707	1,380
October	923	6,422	1,342	849	733	2,054
November	1,209	4,109	1,443	1,001	884	1,729
December	1,754	2,159	1,505	992	1,330	1,548
Total	12,154	27,923	12,659	11,583	9,997	14,863

NOTE.—These figures are taken from the Statements in the Civil Surgeon's Office.

Table No. XI B—Showing MONTHLY DEATHS from FEVER.

1	2	3	4	5	6	7
Month.	1891.	1892.	1893.	1894.	1895.	Average.
January	664	940	962	906	507	796
February	510	544	563	669	407	539
March	436	537	462	540	408	477
April	494	499	316	508	367	437
May	726	531	467	557	450	546
June	939	506	450	448	404	549
July	956	481	363	311	312	485
August	626	541	525	415	318	485
September	537	2,866	712	399	307	964
October	605	5,681	857	450	330	1,585
November	843	3,607	1,027	551	390	1,282
December	1,377	1,713	994	512	661	1,051
Total	8,713	18,446	7,698	6,266	4,861	9,196

NOTE.—These figures are taken from the returns kept in the Civil Surgeon's Office.

Table No. XII—Showing INFIRMITIES.

1	2	3	4	5	6	7	8	9
	Insane.		Blind.		Deaf-mutes.		Lepers.	
Detail.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Total District	92	47	1,046	1,144	387	221	25	13
Ahír	...	1	1	3	...	...	...	...
Aráin	2	...	29	27	15	11	3	1
Arora	10	3	66	71	34	15	...	2
Awán	7	5	58	84	21	7	5	2
Barwála	...	...	...	2	...	2	...	...
Bharái	...	1	1	...	1	...	...	...
Bhátia	...	...	3	2	...	1	...	...
Brahman	2	...	12	15	...	2	...	...
Chúhra	8	6	111	106	39	24		2
Dhobi	1	1	15	15	5	7	...	...
Fakír	1	1	10	8	5	3	...	...
Jat	4	4	63	73	24	15	4	2
Jogi and Ráwal	...	1	...	1	...	...	...	...
Juláh	4	5	61	86	18	11	...	...
Khatri	2	...	42	41	11	4	1	3
Khokhar	10	2	39	48	23	9	...	...
Kubhár	1	2	42	43	15	8	1	...
Lohár	5	2	12	13	8	1	2	...
Máchhi	...	2	32	45	12	9	1	...
Mirási	2	...	22	24	6	8	...	...
Mochi	9	3	53	58	24	17	...	...
Nái	1	2	29	35	13	8	1	...
Pathán	1	...	7	4	3	1	...	...
Kassáb	3	1	16	17	5	1	...	...
Rájpút	13	1	156	156	50	33	4	...
Sayad	2	...	22	34	5	3	...	...
Sunár	1	2	10	8	4	1	...	...
Tarkhán	2	1	29	30	6	7	1	...
Ulma	1	1	16	10	9	2	...	1
Biloch	...	...	19	24	10	5	...	...
Brahman (Muhyál)	...	...	...	...	1	...	...	...
Gujar	...	...	2	...	2	...	...	...
Jhínwar	...	...	1	2	1	...	...	...
Kahút	...	...	...	2	1	...	...	...
Khattar	...	...	...	...	1	...	...	...
Khoja	...	...	7	9	2	2	...	...
Mughal	...	...	4	2	2	2	...	...
Pirácha	...	...	1	1	1	...	...	...
Sheikh	...	...	10	19	6	2	...	...
Teli	...	...	21	10	4	...	...	...
Bánia	...	...	1	...	...	...	...	...
Bázigar	...	...	1	1	...	...	...	...
Darzi	...	...	2	1	...	...	...	...
Jhabel	...	...	1	...	...	...	...	...
Kamboh	...	...	5	2	...	...	...	...
Kashmíri	...	...	4	1	...	...	...	...
Kharral	...	...	...	1	...	...	...	...
Labána	...	...	...	1	...	...	...	...
Malláh	...	...	5	5	...	...	...	...
Nat	...	...	2	1	...	...	...	...
Pakhiwára	...	...	...	1	...	...	...	...
Rangrez	...	...	1	...	...	...	...	...
Sánsi	...	...	2	2	...	...	...	...

Note.—These figures are taken from Tables Nos. XII A, XIII A, XIV A and XV A of the Census Report of 1891.

Table No. XIII—Showing EDUCATION.

1	2	3	4	5
	Males.		Females.	
Details.	Learning.	Literate.	Learning.	Literate.
All religions	4,528	16,605	232	475
Hindús	2,219	10,641	50	155
Sikhs	446	1,943	27	94
Jains	...	...	...	...
Musalmáns	1,853	3,992	146	203
Christians	10	28	9	22
Pársís	...	1	...	1

Note.—These figures are taken from Table No. IX of the Census Report of 1891.

Table No. XIV—Showing DETAIL of SURVEYED and ASSESSED AREA.

1	2	3	4	5	6	7	8	9	10	11	12
	Cultivated.				Uncultivated.						
	Irrigated.										
Years.	By Government works.	By private individuals.	Unirrigated.	Total cultivated.	Grazing lands.	Culturable.	Unculturable.	Total uncultivated.	Total area assessed.	Gross assessment.	Unappropriated culturable waste the property of Government.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Acres.
1868-69	...	252,800	170,880	423,680	...	2,079,360	503,680	2,583,040	3,006,720	3,95,310	369,631
1873-74	8,124	313,950	98,287	420,361	801,687	1,288,489	497,070	2,587,246	3,007,607	4,18,173	201,687
1878-79	30,916	326,490	167,582	524,988	796,912	1,184,410	496,122	2,477,444	3,002,432	4,15,618	797,786
1883-84	62,407	274,248	220,858	557,513	796,912	1,156,890	496,773	2,450,575	3,008,088	4,20,786	796,912
1888-89	32,514	264,561	322,675	619,750	794,425	1,350,953	293,098	2,438,476	3,058,226	4,29,025	794,425
1893-94	24,239	310,842	383,416	718,497	763,787	1,240,198	307,545	2,311,530	3,030,027	5,91,192	763,787
1894-95	32,531	307,539	393,107	733,177	767,701	1,223,993	309,561	2,301,255	3,034,432	5,92,846	767,701
Tahsíl details for 1894-95.											
Bhera	7,480	112,690	127,320	247,490	145,439	320,515	39,749	505,703	753,193	2,24,281	145,439
Shahpur	23,676	179,101	43,806	246,583	216,682	159,725	33,452	409,859	656,442	1,76,279	216,682
Khusháb... ...	1,375	15,748	221,981	239,104	405,580	743,753	236,360	1,385,693	1,624,797	1,92,286	405,580

Note.—The figures up to 1878-79 are copied from the Gazetteer, for 1883-84 from Statement No. XXVII of Revenue Administration Report, and for 1888-89 up to 1894-95 from Statements Nos. III and VIII of the Revenue Reports.

Total No. XV—Showing TENURES held direct from GOVERNMENT as they stood in 1894-95.

1	2	3	4	5	6	7	8
Description of villages according to revenue paid by them.	Tenure.	Number of estates.	Number of villages.	Number of holders or shareholders.	Gross area.	Average area of each estate.	Average assessment of each estate.
					Acres.	Acres.	Rs.
Villages paying Rs. 5,000 to Rs. 50,000	1. Zamíndári	...	...	...	...	...	...
	2. Pattidári and bhayachára	1	1	149	2,338	2,338	6,000
Ditto Rs. 100 to Rs. 5,000 ...	1. Zamíndári	41	41	281	86,332	2,106	371
	2. Pattidári and bhayachára	548	548	52,456	2,067,225	3,772	887
Ditto less than Rs. 100 ...	1. Zamíndári	15	15	75	6,909	461	42
	2. Pattidári and bhayachára	53	53	993	61,519	1,161	55
	Leases from Government without right of ownership.	59	59	283	76,868	1,303	262
	Total	717	717	54,237	2,301,191	3,209	727
ADDENDA.							
A.—Holdings included in the above, held wholly or partially free of revenue, *viz.* :—							
1. In perpetuity free of conditions		...	...	21	88,040	...	21,678
2. Ditto subject to conditions		...	...	140	11,484	...	4,930
3. For life or lives		...	...	83	109,596	...	6,210
4. At pleasure of Government		...	...	76	1,236	...	6,663
5. Up to the time of Settlement		...	...	...	...	...	...
	Total of these holdings	...	...	320	210,356	...	39,481
B.—Lands included in the above of which the ownership is encumbered by usufructuary mortgages.		...	...	19,037	161,134	...	...

NOTE.—This statement is copied from Statement No. XI of the Revenue Report for the year 1894-95.

Table No. XVI—Showing TENURES not held direct from GOVERNMENT as they stood in 1894-95.

1	2	3	4	5	6	7	8	9
	Tahsil Bhera.		Tahsil Shahpur.		Tahsil Khushab.		Total District.	
DETAILS.	Number of holdings.	Area.	Number of holdings.	Area.	Number of holdings.	Area.	Number of holdings.	Area.
		Acres.		Acres.		Acres.		Acres.
Total cultivated area	51,973	228,993	30,520	210,153	40,065	208,398	122,558	647,544
Area cultivated by owners	23,084	119,534	11,262	79,716	24,291	141,575	58,637	340,825
Area cultivated by tenants free of rent or at nominal rent	3,021	4,038	1,206	1,965	494	1,314	4,721	7,317
Area cultivated by tenants paying rent. — With right of occupancy. — Paying at revenue rates, with or without málikána	1,387	4,468	505	1,898	1,381	6,133	3,273	12,499
Area cultivated by tenants paying rent. — With right of occupancy. — Paying other cash rents ...	78	485	25	114	5	25	108	624
Area cultivated by tenants paying rent. — With right of occupancy. — Paying in kind, with or without an addition in cash ...	559	1,720	283	1,122	167	709	1,009	3,551
Area cultivated by tenants paying rent. — Without right of occupancy. — Paying at revenue rates, with or without málikána	5,030	13,216	91	452	1,564	8,072	6,685	21,740
Area cultivated by tenants paying rent. — Without right of occupancy. — Paying other cash rents	761	3,438	382	2,297	45	213	1,188	5,948
Area cultivated by tenants paying rent. — Without right of occupancy. — Paying in kind, with or without an addition in cash ...	18,053	82,094	16,766	122,589	12,118	50,357	46,937	255,040
Area cultivated by tenants paying rent. — Total held by tenants paying rent ..	25,868	105,421	18,052	128,472	15,280	65,509	59,200	299,402

DETAILS.	Area.		Area.		Area.		Area.	
	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Detail of rents and area on which paid by tenants-at-will. — Rents in kind. — 1. Zabti rents	...	34	...	...	...	...	...	34
Detail of rents and area on which paid by tenants-at-will. — Rents in kind. — 2. Half produce or more ...	32,814	17,640	78,012	12,360	6,862	19,216	117,688	49,216
Detail of rents and area on which paid by tenants-at-will. — Rents in kind. — 3. Two-fifths and less than half	4,277	7,035	13	313	161	14,490	4,451	21,838
Detail of rents and area on which paid by tenants-at-will. — Rents in kind. — 4. One-third and less than two-fifths	7,694	9,458	27,029	4,569	592	8,667	35,315	22,694
Detail of rents and area on which paid by tenants-at-will. — Rents in kind. — 5. Less than one-third ...	1,047	1,642	291	2	21	348	1,359	1,992
Detail of rents and area on which paid by tenants-at-will. — Rents in kind. — 6. By fixed amount of produce	16	56	...	...	...	...	16	56
Detail of rents and area on which paid by tenants-at-will. — Rents in kind. — 7. Total area under rents in kind	45,848	35,865	105,345	17,244	7,636	42,721	158,829	95,830
Detail of rents and area on which paid by tenants-at-will. — Cash rents. — 8. Total paying at revenue rates with or without málikána ...	4,939	8,238	142	310	62	8,010	5,143	16,558
Detail of rents and area on which paid by tenants-at-will. — Cash rents. — 9. Total paying other cash rents	1,983	1,875	496	1,801	17	196	2,496	3,872
Detail of rents and area on which paid by tenants-at-will. — Cash rents. — 10. Total cash rents paid on area entered in Col. 9	3,722	1,844	2,462	3,047	90	68	6,274	4,959

Note.—This statement is copied from Statement No. XII of the Revenue Report.

Table No. XVII—Showing GOVERNMENT LANDS in 1894-95.

1	2	3	4	5	6	7	8	9
			Acres held under cultivating leases.		Remaining acres.			
	Number of estates.	Total acres.	Cultivated.	Uncultivated.	Under Forest Department.	Under other Departments.	Under Deputy Commissioner.	Average yearly income for five years 1890-91 to 1894-95.
								Rs.
Whole District	152	828,693	29,443	24,820	264,059	...	510,371	93,662
Tahsíl Bhera	38	171,883	11,882	14,562	139,681	...	5,758	...
„ Shahpur	48	249,933	16,742	10,258	...	...	222,933	...
„ Khusháb	66	406,877	819	...	124,378	...	281,680	...

Note.—This statement is copied from Statement No. XXII of the Revenue Report of 1894-95, except column 2 which is filled up from column 2 of Statement No. II of the above Report.

Table No. XVIII—Showing AREAS recommended to be constituted RESERVED FORESTS.

Tahsíl.	Name of Forest.	Area in acres.
Bhera.	Busál	4,182
	Isar	1,665
	Pindi Ráwán	1,859
	Hujjan	2,846
	Uppi	2,358
	Kot Moman	7,750
	Ghullápur	2,070
	Matila	13,240
	Mángni	3,694
	Bhágtánwála	4,297
	Samoráuwáli	2,008
	Marúleánwála	4,842
	Lalyáni	13,899
	Cháwa	20,671
	Nabi Shah	3,549
	Khan Muhammadwála North	3,396
	Khan Muhammadwála South	4,306
	Deowál	6,142
	Bhikkhi	2,552
	Abdál	948
	Sálam	3,489
	Chak Kázi	1,268
	Khwája Saláh...	359
	Dhori	3,726
	Miána Gondal North	4,896
	Miána Gondal South	643
	Rattokála	2,025
	Melowál	963
	Vairowál	960
	Makkodhuddi	2,092
	Pakhowál	795
	Mona	4,482
	Dapphar	5,510
	Bhallowál	810
	Rukkan	1,219
	Músa	1,747
	Báhowál	2,127
	Miáni	1,694
	Charágáh Bhera	2,299
	Total Tahsíl ...	147,378
Shahpur.	Saidowána	6,467
	Mittha Lak	31,829
	Lak	30,652
	Risála	1,569
	Dharema	23,982
	Sargohda	15,524
	Baihk	18,594
	Tirkota	944
	Dhra	5,093
	Charnáli	3,349
	Bhochra	2,354
	Shankarpur	805
	Giddar Khádi	2,096

Tahsíl.	Name of Forest.	Area in acres.
Shahpur—concluded.	Dera	12,877
	Mundeána	6,284
	Jára	11,171
	Chitraur	5,362
	Seál Dhaulka	2,765
	Kaleár	1,172
	Sajoka	2,642
	Mír Ahmad Shergarh ...	506
	Khichchi Báran	4,340
	Naushahra	2,958
	Thatti Jalál	4,033
	Joiya	1,265
	Murádwála	1,505
	Mangowáli	711
	Sandrána	2,599
	Chhajju	581
	Bohlaríwála	1,138
	Salár	1,213
	Kázi	678
	Lakhián	360
	Kolowál	5,831
	Sultánpur	956
	Rabána	365
	Buslána	505
	Wáhdi	1,412
	Kot Sháda	697
	Husain Shah	477
	Gujránwála	996
	Kudeána	139
	Jháwaryán	46
	Sáhnu	1,288
	Part of Chháoni	393
	Part of Haveli	43
	Part of Muzaffarábad ...	3
	Part of Bakkhar	236
	Part of Kot Pahlwán... ...	123
	Total Chak Patri North ...	405
	Part of Akil Shah	71
	Part of Salímabád	126
	Part of Amínabád	33
	Part of Jhammat	102
	Part of Thatti Neka	84
	Part of Kot Muhammad Khán	16
	Part of Mángowál Kalán ...	80
	Part of Mángowál Khurd ..	174
	Part of Gujránwála	90
	Total Chak Patri South ...	776
	Pindi Jauri	1,620
	Total Tahsíl ...	223,324

TABLE No. XVIII.—*concluded.*

Tahsíl.	Name of Forest.	Area in acres.	Tahsíl.	Name of Forest.	Area in acres.
KHUSHAB.	Rájar	1,535	KHUSHAB—*concluded.*	Mitha Tiwána	20,478
	Khusháb	11,948		Shekhu	2,686
	Dhúl	1,525		Ukkhli Mohla	11,744
	Laghári (Zakhíra)	50		Adhi Kot	3,100
	Khái Kalán	1,725		Adhi Sargal (East block and West block).	5,928
	Khái Khurd	997			
	Káka	1,596		Utterái Sharqi	3,970
	Jaura	3,152		Utterái Gharbi	5,132
	Jamáli	8,700		Bandeál	342
	Tábla Khátwán	14,485		Amb	9,766
	Burána	11,130		Fatehpur	619
	Shah Husain	7,340		Warchha	7,299
	Bambúl	18,419		Kuraddhi	1,201
	Nikrú Shahíd	5,673		Jabbi	2,467
	Nawán Saggu	10,138		Chúki	4,634
	Jharkil	9,725		Kattha	2,504
	Mekan	3,594		Bhiot	10,799
	Siddha	4,356		Pail	4,697
	Palúhán	2,156		Shính Dhakki	5,935
	Sháhwála	5,030		Keri	2,118
	Mahmúd Shahíd	5,153		Par	2,492
	Ráhdári	6,547		Paslián	2,126
	Rangpur Baghúr	13,488		Khariot	9,735
	Chann	4,943		Khabakki	11,299
	Biland	6,900		Mardwál	5,182
	Pílowáis	4,648		Hayátulmír	5,243
	Núrpur	28,089		Gorra	3,754
	Dhammak	3,570		Surakki	577
	Laghári	777		Khúra	2,821
	Lukku	1,934		Hardo Sohdi	1,526
	Roda	3,929		Jáblar	217
	Chhína	882		Angga	3,487
	Dhupsari	863		Karang	2,949
	Rangpur Kaddhi	1,903		Chitta	1,320
	Hamoka	1,033		Uchháli	3,594
	Thatti Ghanyera	2,418		Sakesar	6,299
	Jalálpur	1,350			
	Muhammad Shah	938			
	Kirpálke	937		Total Tahsíl ...	387,517
	Hadáli	3,530			
	Butála	2,409		TOTAL DISTRICT ...	758,219

Table No. XIX—Showing LAND ACQUIRED by GOVERNMENT during the ten years ending 1894-95.

Purpose for which acquired.	Acres acquired.	Compensation paid in Rupees.	Reduction of revenue in Rupees.
Roads	...	...	...
Canals	633	20,264	287
State Railways	6,374	42,330	673
Guaranteed Railways	...	...	...
Miscellaneous	367	11,681	321
Total ...	7,374	74,275	1,281

NOTE.—The figures for the first two years 1885-86, 1886-87 are taken from Statement No. XI of the Revenue Administration Report, and for the last eight years from Statement No. XXIV of the Revenue Report.

Table No. XX—Showing AREA under CROPS (in acres).

1	2	3	4	5	6	7	8	9	10	11	12
YEAR.	Total.	Wheat.	Bájra.	Jowár.	Gram.	Barley.	Vegetables.	Cotton.	Oilseeds.	Poppy.	Tobacco.
1885-86	407,223	189,697	68,775	28,399	14,198	8,000	776	53,387	4,869	2,174	1,649
1886-87	393,126	166,179	81,637	32,879	7,829	8,940	1,374	53,082	6,777	2,006	802
1887-88	422,445	167,933	93,653	39,925	14,716	12,051	701	35,500	11,067	3,129	1,788
1888-89	489,742	223,412	105,945	42,381	20,778	14,087	1,121	32,913	14,000	4,000	1,399
1889-90	454,574	200,344	96,553	39,412	21,368	8,638	461	37,443	6,313	3,405	988
1890-91	514,342	250,705	98,030	38,324	19,026	17,794	545	40,265	32,334	3,936	1,210
1891-92	365,369	166,892	45,824	29,187	22,795	10,339	560	17,638	16,987	3,137	1,022
1892-93	552,464	216,998	114,081	43,588	46,303	14,657	436	31,073	33,754	3,230	1,530
1893-94	540,917	264,748	101,413	24,834	44,062	13,979	484	27,403	16,964	2,213	1,310
1894-95	498,383	236,368	82,824	33,064	20,360	7,031	775	47,439	12,724	2,973	1,653
Name of Tahsíl.	TAHSIL AND DISTRICT AVERAGES FOR FIVE YEARS 1890-91 TO 1894-95.										
Bhera	173,886	85,555	30,191	11,101	6,987	6,080	278	13,645	6,508	666	650
Shahpur	155,733	76,665	13,581	14,079	15,877	3,393	108	15,707	2,394	1,929	565
Khusháb	164,676	64,922	44,662	8,618	7,646	3,283	175	3,411	13,651	503	129
District ...	494,295	227,142	88,434	33,798	30,510	12,756	561	32,763	22,553	3,098	1,344

NOTE.—These figures are taken from Statement No. VI C of the Revenue Report.

Table No. XXI,—showing AVERAGE YIELD per acre HARVESTED in MAUNDS.

1	2	3	4	5	6	7	8	9	10	11	12
		Average outturn in maunds per acre harvested.									
		Bhera.			*Shahpur.*			*Khusháb.*			
Crop.	Soil.	Chenáb.	Bár.	Jehlam.	Bár.	Ara.	Jehlam.	Jehlam.	Thal.	Mohár.	Hill.
Wheat	Cháhi	10	10	12	10	10	10	10	7	8	13
	Nahri and sailáb	7	8	8	8	...	8	8	...	8	13
	Naladár	...	...	...	...	...	...	...	...	8	...
	Hail	...	...	...	...	...	...	...	...	...	10
	Raridár	...	...	...	...	...	...	...	...	6	...
	Maira	...	...	...	...	...	...	...	...	...	6
	Báráni	5	6	6	5	5	5	5	2	4	4
Barley	Cháhi	15	12	12	10	10	10	10	7	8	12
	Nahri and sailáb	...	8	8	8	...	8	8	...	8	12
	Naladár	...	...	...	...	...	...	...	...	8	...
	Hail	...	...	...	...	...	...	...	...	...	12
	Raridár	...	...	...	...	...	...	...	...	6	...
	Maira	...	...	...	...	...	...	...	...	...	8
	Báráni	...	6	6	5	5	5	5	2	4	4
Gram	Cháhi nahri and sailáb ...	6	8	8	7	7	7	7	...	...	...
	Naladár	...	...	...	...	...	...	...	...	6	...
	Raridár	...	...	...	...	...	...	...	...	5	...
	Báráni	6	8	8	5	5	5	5	...	4	...
Opium	Cháhi and nahri	...	...	Sers. 6	...	...	Sers. 6	Sers. 6	...	Sers. 6	...
Táráraira and sarshaf.	All soils	...	...	...	3	3	3	1	1	1	2
Vegetables	Cháhi	Rs. 16	Rs. 20	Rs. 20	Rs. 16	Rs. 16	Rs. 16	Rs. 16	...	Rs. ...	...
	Unirrigated	10	10	10	10	10	10	10	...	10	...
Bájra	Cháhi	6	10	10	8	8	8	8	...	...	...
	Nahri	...	7	7	6	...	6	6	...	...	...
	Sailáb	6	...	7	5	5	5	5	...	...	...
	Naladár	...	...	...	...	...	...	...	...	6	...
	Hail	...	...	...	...	...	...	...	...	...	6
	Raridár	...	...	...	...	...	...	...	...	4	...
	Maira	...	...	...	...	...	...	...	...	...	4
	Báráni	6	6	4	5	5	5	4	2	3	2½
Jowár	Cháhi	5	6	6	7	8	6	6	...	...	8
	Nahri and sailáb	5	5	5	4	4	4	5	...	...	8
	Naladár	...	...	...	...	...	...	...	...	5	...
	Hail	...	...	...	...	...	...	...	...	...	6
	Raridár	...	...	...	...	...	...	...	...	4	...
	Maira	...	...	...	...	...	...	...	...	...	4
	Báráni	...	4	4	4	4	4	3	...	3	3

Table No. XXI,—showing AVERAGE YIELD per acre HARVESTED in MAUNDS.

1	2	3	4	5	6	7	8	9	10	11	12
		Average outturn in maunds per acre harvested.									
		Bhera.			*Shahpur.*			*Khusháb.*			
Crop.	Soil.	Chenáb.	Bár.	Jehlam.	Bár.	Ara.	Jehlam.	Jehlam.	Thal.	Mohár.	Hill.
Cotton	Cháhi	5	6	6	5	5	5	4	...	...	...
	Nahri	...	5	5	3	...	3	...	...	...	...
	Sailáb	...	...	4	3	...	3	...	...	...	...
	Naladár	...	...	...	...	...	...	...	...	3	...
	Raridár	...	...	...	...	...	...	...	...	2	...
	Báráni	...	4	4	2	2	2	...	...	1	...
Maize	Cháhi	12	...	12	...	...	10	...	...	...	14
	Sailáb	6	...	8	...	...	...	...	...	...	...
	Hail	...	...	...	...	...	...	...	...	...	12
	Maira	...	...	...	...	...	...	...	...	...	3
	Báráni	...	...	...	...	...	...	...	...	...	3
Rice	Cháhi, nahri and sailáb ...	...	...	12	...	...	10	10	...	...	...
Til	All soils	...	1	...	1	1	1	...	...	...	...
Chína	Cháhi	...	...	...	...	...	10	...	...	...	...
Moth	Báráni	...	...	...	...	...	...	...	3	3	...
Mung	Hail, maira and báráni ...	...	...	...	...	...	...	...	...	...	4
Sugarcane	Cháhi	Gur. 20	...	Gur. 20	...	...	Rs. 80	...	...	...	...
Mahdi	Nahri	...	...	Rs. 40	...	...	...	...	...	...	...
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Other crops ...	Cháhi	8	5	10	10	10	10	10	...	...	20
	Nahri	8	10	10	10	...	10	10	...	...	20
	Sailáb	8	...	5	...	...	5	10	...	...	...
	Naladár	...	...	...	...	...	...	...	...	5	...
	Hail	...	...	...	...	...	...	...	...	...	12
	Raridár	...	...	...	...	...	...	...	...	4	...
	Maira	...	...	...	...	...	...	...	...	...	7
	Báráni	8	5	5	5	5	5	5	1	2	5

Note.—This statement is copied from Appendix IV of the Final Settlement Report.

Table No. XXII,—showing NUMBER of STOCK.

1	2	3	4	5	6	7	8	9	10	11
Kind of Stocks.	Whole district for the years							Tahsils for the year 1894-95.		
	1868-69.	1873-74.	1878-79.	1883-84.	1888-89.	1893-94.	1894-95.	Bhera.	Shahpur.	Khusháb.
Cows and bullocks	154,163	189,561	231,936	199,740	281,036	234,565	240,336	83,232	71,673	85,431
Horses	1,524	615	920	2,826	} 6,141	7,696	7,873	2,987	2,855	2,031
Ponies	1,961	2,294	1,009	1,527						
Donkeys	9,495	10,784	9,071	10,860	17,449	20,660	20,713	6,979	5,385	8,349
Sheep and goats	172,883	182,653	166,249	202,293	281,836	308,331	315,500	53,284	57,300	204,916
Pigs	...	...	...	...	...	...	...	...	...	...
Camels	14,908	15,448	9,920	18,174	15,014	12,638	12,228	2,664	3,485	6,079
Carts	1,612	1,514	306	482	1,257	1,124	2,185	1,489	645	51
Ploughs	33,535	46,449	46,048	51,015	55,154	57,009	55,889	19,100	17,469	19,320
Boats	84	88	93	86	141	216	238	57	31	150

Note.—The figures up to 1878-79 are copied from the Gazetteer, for 1883-84 from Statement No. XXX of the Revenue Report and from 1888-89 to 1894-95, from Statement No. XIV of the Revenue Report. The figures for the years 1883-84 to 1894-95, opposite the head "donkeys" include mules.

No. XXII A,—showing HORSE-BREEDING OPERATIONS.

1	2	3	4	5	6	7	8	9	10	11
No.	Year.	Number of horse stallions.	Number of donkey stallions.	Number of new branded mares.	Total number of branded mares in the district.	Number of mares served by Government horse stallions.	Number of mares served by donkey stallions.	Number of fillies and colts out of branded mares.	Number of mules out of branded mares.	Number of castrations effected.
1	1880-81	8	5	16	316	153	287	32	15	15
2	1881-82	6	6	44	316	146	330	41	23	25
3	1882-83	6	6	92	370	194	348	44	35	40
4	1883-84	9	6	41	392	272	558	64	67	39
5	1884-85	9	6	37	426	315	519	103	97	55
6	1885-86	9	9	52	442	357	677	107	89	64
7	1886-87	8	8	50	481	397	662	127	114	51
8	1887-88	8	9	41	484	395	674	123	122	52
9	1888-89	9	9	61	529	473	747	104	143	59
10	1889-90	8	9	61	532	381	772	134	170	49
11	1890-91	9	10	61	570	466	875	146	185	50
12	1891-92	9	9	23	551	439	715	115	199	51
13	1892-93	9	9	49	584	426	715	141	181	61
14	1893-94	10	11	41	534	435	805	116	163	153
15	1894-95	9	11	81	572	432	918	129	108	188
16	1895-96		10	62	601	460	927	123	145	207

Note.—These figures are taken from the statements kept by the Civil Veterinary Department.

Table No. XXIII,—showing the OCCUPATIONS of the POPULATION in the SHAHPUR DISTRICT.

1	2	3	4	5	1	2	3	4	5
No.	Nature of occupation.	Persons.	Males.	Females.	No.	Nature of occupation.	Persons.	Males.	Females.
1	Total population	493,588	258,147	235,441	38	Gold and silver dealers and makers.	4,339	2,324	2,015
2	Civil Administration ...	8,536	4,909	3,627	39	Brass and copper vessel workers and sellers.	284	169	115
3	Army	993	393	600	40	Tin, zinc, lead and quick-silver workers and sellers.	125	53	72
4	Foreign, &c., service ...	102	72	30	41	Blacksmiths and ironsmiths.	3,636	1,994	1,642
5	Live-stock	9,925	5,571	4,354	42	Potters, glass and china-ware dealers and sellers, &c.	7,722	4,080	3,642
6	Land-owners non-cultivating	7,724	3,825	3,899	43	Wood-cutters and sawyers...	1,052	556	496
7	,, cultivating ...	137,705	71,679	66,026	44	Carpenters, &c.	5,799	3,110	2,689
8	Máfidárs and jágírdárs ...	66	35	31	45	Mat makers and sellers, &c.	1,507	814	693
9	Tenants	96,413	52,673	43,740	46	Chemists and druggists, antimony preparers and sellers, &c.	1,575	835	740
10	Sharers	1,230	626	604	47	Workers and dealers in leather and grease, &c.	15,147	8,087	7,060
11	Agricultural laborers ...	11,924	6,359	5,565	48	Money-lenders and money-changers and testers, &c.	3,500	1,734	1,766
12	Growers of special products and trees.	310	195	115	49	General merchants	1,757	906	851
13	Barbers	6,425	3,390	3,035	50	General shopkeepers and pedlers, &c.	4,049	1,937	2,112
14	Washermen	1,681	880	801	51	Brokers and commission salesmen, &c.	581	305	276
15	Water carriers	431	254	177	52	Miscellaneous contractors and farmers, &c.	276	154	122
16	Cooks and other servants ...	7,071	4,575	2,496	53	Superior Officers, Station Masters and Guards.	743	515	228
17	Non-domestic service ...	3	1	2	54	Cart and carriage owners and drivers, &c.	626	314	312
18	Sweepers and scavengers ...	10,525	5,325	5,200	55	Pack camel, elephant, donkey owners and drivers, &c.	11,240	5,733	5,507
19	Sanitary Officers, &c. ...	6	2	4	56	Boat owners, boatmen, &c.	701	307	394
20	Dealers of milk, ghi, cheese and fish, &c	1,179	638	541	57	Post Masters and Postal messengers, &c.	218	141	77
21	Grain and flour merchants ..	745	408	337	58	Telegraph Officers, &c. ...	31	24	7
22	,, purchasers and bakers	7,808	3,727	4,081	59	Watchmen, &c. (storage) ...	1,725	887	838
23	Grinding flour and pulses and purchasers.	3,721	1,073	2,648	60	Religion (a) Priests ministers; (b) subsidiary religion, services.	10,110	5,103	5,007
24	Sweet fruit and vegetable, &c., sellers.	2,291	1,211	1,080	61	Principals, Professors and Teachers in College, &c.	583	339	244
25	Ice, soda, sugar, salt grocers and general shopkeepers, &c.	13,360	7,008	6,352	62	Public scribes and copyists.	81	67	14
26	Oil pressers and kerosine oil sellers, &c.	1,345	702	643	63	Petition-writers and Pleaders.	399	181	218
27	Firewood and grass-gatherers and dealers, &c.	2,353	1,348	1,005	64	Practitioners, Europeans, and Native system, &c.	497	274	223
28	Brick and lime-burners and sellers, &c.	594	274	320	65	Compounders, &c.	44	30	14
29	Masons, builders, &c. ...	1,397	747	650	66	Engineering and inspecting officers, &c.	14	8	
30	Railway mechanics, &c. ...	58	31	27	67	Painters and other services	121	81	40
31	Preparation and supply of material substances.	609	313	296	68	Players on musical instruments or dancers.	297	154	143
32	Wool and fur spinners and dyers, &c.	514	294	220	69	Polo, Shikaries and acrobats, &c.	354	122	232
33	Silk carders, spinners and dyers, &c.	155	96	59	70	Well sinkers, road, canal and railway laborers, &c.	2,041	1,165	876
34	Workers in cotton and cotton cloth weavers, &c.	43,615	19,972	23,643	71	General laborers	6,102	3,338	2,764
35	Workers in jute, flax, coir, &c.	709	381	328	72	Prostitutes and other unspecified.	258	134	124
36	Tailors and darners, &c. ...	1,898	920	978	73	House rent shares and other property not being land.	160	90	70
37	Piece-good dealers	1,201	637	564	74	Mendicancy (not being affiliated to a religious order, &c.).	20,597	11,125	9,472
					75	Pension, Civil Military Services and Pension undefined.	401	176	225
					76	Prisoners, &c.	197	191	6

NOTE.—These figures are taken from Table No. XVII of the Census Report 1891.

Table No. XXV,—showing RIVER TRAFFIC.

1	2	3	4	5	6
Trade.			Average duration of voyage in days.		
From	To	Principal merchandise carried.	Summer or floods.	Winter or low water.	Distance in miles.
Aknúr	Mithankot	Grain of all kinds, sugar, salt, spices, ghi, country cloth, silks and wool.	20	30	450
Wazírabad	Jhang	Wheat, gur, ghi, country cloth, wool, cotton, kuppas, horns, halela, balela, áwla, sarun, timber.	10	15	120
Rámnagar	Do.	Ditto ditto	8	12	100
Wazírabad	Mooltan ... ... —	Ditto ditto	20	30	230
Rámnagar	Do.	Ditto ditto	18	25	210
Wazírabad	Mithankot	Ditto ditto	25	40	350
Rámnagar	Do.	Ditto ditto	22	36	330
Mooltan	Wazírabad	Iron, cocoanuts, dates, black pepper, mung, sajji.	30	45	230
Do.	Rámnagar	Ditto ditto	24	40	210
Mithankot	Wazirabad	Ditto ditto	50	60	350
Do.	Rámnagar	Ditto ditto	45	52	330
Jehlam	Pind Dádan Khan	Grain and oilseeds	3	8	50
Do.	Khusháb	Ditto	6	16	100
Do.	Mooltan	Ditto	20	35	250
Do.	Sakkhar	Ditto	45	60	500
Do.	Kotri	Ditto	60	90	750
Pind Dádan Khan	Jehlam	Salt	15	15	50

Note.—These figures are taken from pages 759, 760 of the Famine Report.

Table No. XXVI,—showing RETAIL PRICES.

1	2		3		4		5		6		7		8		9		10		11		12		13		14		15		16	
	Number of sers and chittaks per rupee.																													
Year.	Wheat.		Barley.		Gram.		Indian corn.		Jowár.		Bájra.		Rice.		Urd.		Potato.		Cotton (cleaned).		Sugar.		Ghi.		Firewood.		Tobacco.		Salt.	
	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.
1861-62 ...	13	13	18	5	15	8	...	...	14	3	16	3	...	...	10	4	...	...	2	14	2	11	1	13	298	9	5		12	8
1862-63 ...	25	14	41	7	29	1	...	...	23	2	23	7	...	...	13	11	...	...	2	7	2	10	2	0	298	9	8	6	10	5
1863-64 ...	27	10	46	3	34	9	...	...	31	11	31	1	...	...	16	15	...	...	2	6	2	13	2	1	298	9	5	9	10	4
1864-65 ...	21	2	34	1	28	8	...	...	24	15	24	1	...	...	14	3	...	...	1	10	2	15	1	14	298	9	5	9	10	4
1865-66 ...	18	2	32	8	25	11	...	...	25	13	25	8	...	...	14	11	...	...	2	10	2	14	1	8	186	10	4	3	10	4
1866-67 ...	20	7	31	10	26	1	...	...	25	13	24	1	...	...	14	15	...	...	2	2	2	15	1	6	224	15	3	12	10	4
1867-68 ...	16	10	20	1	17	12	...	...	19	13	19	11	...	...	12	14	...	...	2	5	2	7	1	4	223	15	5	9	10	4
1868-69 ...	12	8	17	15	14	7	...	...	14	10	13	15	...	...	9	3	...	...	2	5	2	4	1	5	223	15	8	6	10	4
1869-70 ...	11	1	17	1	9	8	...	...	13	6	11	13	...	...	7	12	...	...	1	15	2	4	1	7	223	15	5	9	10	4
1870-71 ...	12	3	17	1	13	0	...	...	16	11	15	1	...	...	10	13	...	...	2	0	2	3	1	5	223	15	5	9	10	4
1871-72 ...	16	8	25	0	19	0	17	...	24	0	19	0	7	8	16	0	...	...	2	8	0	0	1	6	200	0	4	8	11	0
1872-73 ...	20	0	28	0	20	0	24	0	26	0	28	0	10	0	17	0	...	...	2	8	0	0	1	8	200	0	4	8	11	0
1873-74 ...	18	0	25	0	26	8	20	0	28	0	24	0	12	0	18	0	...	...	2	12	0	0	1	14	206	0	6	0	12	0
1874-75 ...	27	0	48	0	46	0	21	0	37	0	37	0	10	0	18	0	...	...	3	0	0	0	1	14	240	0	6	0	11	0
1875-76 ...	24	0	34	0	30	0	30	0	34	0	30	0	12	0	20	0	...	...	2	10	0	0	1	12	240	0	6	0	11	0
1876-77 ...	32	0	40	0	40	0	32	0	34	0	36	0	11	0	16	0	...	...	2	14	0	0	1	11	240	0	6	0	11	0
1877-78 ...	19	0	19	0	20	0	18	0	20	0	20	0	7	8	13	0	...	...	2	8	0	0	1	11	320	0	8	8	11	0
1878-79 ...	13	8	22	4	13	0	16	0	15	0	15	0	7	8	8	0	...	...	3	4	0	0	1	8	320	0	8	8	13	0
1879-80 ...	9	12	13	0	11	8	11	8	12	8	11	8	4	8	10	0	...	...	3	0	2	2	1	6	320	0	4	0	13	0
1880-81 ...	12	4	17	8	15	8	15	0	16	0	14	0	5	0	12	0	8	0	2	4	2	0	1	4	320	0	5	0	13	0
1881-82 ...	15	8	23	4	20	8	19	0	21	0	19	0	5	0	15	0	9	0	2	12	2	0	1	8	320	0	6	0	13	0
1882-83 ...	22	8	37	8	26	0	33	0	33	0	36	0	6	0	20	0	14	0	3	8	3	8	1	10	320	0	6	0	16	0
1883-84 ...	25	0	40	0	40	0	30	0	35	0	35	0	6	0	15	0	12	0	2	10	2	8	1	8	320	0	4	0	16	0
1884-85 ...	26	0	35	0	36	0	30	0	34	0	34	0	6	0	16	0	18	0	2	14	2	8	1	9	240	0	6	0	16	0
1885-86 ...	15	0	23	0	21	0	18	0	20	0	17	0	12	0	15	0	...	...	11	0	9	0	1	8	240	0	6	0	16	0
1886-87 ...	14	0	23	0	20	0	16	0	19	0	16	0	12	0	14	0	...	...	10	8	9	0	1	9	240	0	6	0	16	0
1887-88 ...	12	0	14	0	15	0	14	0	14	0	14	0	10	0	13	0	...	...	9	0	10	0	1	8	240	0	5	0	16	0
1888-89 ...	16	0	22	0	20	0	20	0	22	0	20	0	9	0	14	0	...	...	8	0	11	0	1	4	240	0	8	0	13	0
1889-90 ...	19	0	33	0	26	0	26	0	26	0	24	0	10	0	15	0	...	...	8	0	11	0	1	6	200	0	8	0	13	0
1890-91 ...	18	0	18	0	21	0	21	0	22	0	21	0	10	0	13	0	...	...	8	0	9	0	1	10	200	0	8	0	13	0
1891-92 ...	14	0	23	0	19	0	15	0	17	0	15	0	8	0	11	0	...	...	8	0	7	0	1	2	200	0	8	0	13	0
1892-93 ...	10	10	12	0	17	0	14	0	14	0	14	0	8	0	12	0	...	...	7	0	9	0	1	4	200	0	6	0	13	0
1893-94 ...	26	0	36	0	40	0	22	0	34	0	32	0	9	0	16	0	...	...	9	0	9	0	1	8	160	0	8	0	13	0
1894-95 ...	24	0	35	0	30	0	21	0	32	0	25	0	10	0	12	0	...	...	11	0	9	0	1	9	160	0	8	0	13	0
1895-96 ...	14	0	18	0	18	0	16	0	16	0	15	0	9	0	16	0	...	...	9	0	10	0	1	5	160	0	8	0	13	0

NOTE.—The figures up to 1881-82 are copied from the Gazetteer, from 1882-83 to 1884.85 from the Revenue Administration Reports, and from 1885-86 to 1894-95, from the Register of Prices for 1st January.

Table No. XXVII,—showing PRICE of LABOUR.

1	2	3	4	5	6	7	8	9
	WAGES OF LABOUR PER DAY.							
	Skilled.		*Unskilled.*					
YEAR.	Highest.	Lowest.	Highest.	Lowest.	Carts per day.	Camels per day.	Donkeys per score per day.	Boats per day.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1868-69	0 8 0	0 4 0	0 2 6	0 1 6	1 8 0	0 6 0	3 12 0	10 0 0
1873-74	0 8 0	0 5 0	0 3 0	0 2 0	0 8 0 & 0 5 0	0 6 0	2 8 0	Rates according to tonnage and distance.
1878-79	0 8 0	0 5 0	0 3 0	0 2 0	0 8 0 & 0 5 0	0 6 0	2 8 0	...
1879-80	0 8 0	0 5 0	0 3 0	0 2 0	0 8 0 & 0 5 0	0 6 0	2 8 0	...
1880-81	0 8 0	0 5 0	0 3 0	0 2 0	0 8 0 & 0 5 0	0 6 0	2 8 0	...
1881-82	0 8 0	5 0	0 3 0	0 2 0	0 8 0 & 0 5 0	0 6 0	2 8 0	...
1888-89	0 11 0	0 6 0	0 4 0	0 3 0	0 8 0	0 8 0	2 0 0	1 4 0
1893-94	0 11 0	0 6 0	0 4 0	0 3 0	0 8 0	0 8 0	2 0 0	1 4 0

NOTE.—The figures up to 1881-82 are copied from the old Gazetteer, and for 1888-89 and 1893-94, from the statement of labour submitted every fifth year.

Table No. XXVIII,—showing REVENUE COLLECTED.

1	2	3	4	5	6	7	8	9
Year.	Fixed land revenue.	Fluctuating and miscellaneous land revenue.	Tribute.	Local rates.	Excise. Spirits.	Excise. Drugs.	Stamp.	Total collections.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1868-69	3,47,226	57,051	...	...	3,988	1,487	35,961	4,45,713
1869-70	3,61,208	54,843	...	...	3,716	1,404	43,168	4,64,339
1870-71	3,65,275	73,608	...	...	3,965	4,619	35,904	4,83,371
1871-72	3,76,600	66,077	...	26,563	3,885	3,545	40,317	5,16,987
1872-73	3,78,567	54,693	...	26,772	3,209	3,122	41,486	5,07,849
1873-74	3,79,080	39,306	...	26,509	3,223	8,731	49,684	5,06,533
1874-75	3,78,875	52,801	...	26,537	3,548	9,266	52,155	5,23,182
1875-76	3,80,273	38,967	...	26,403	3,698	11,222	56,253	5,16,816
1876-77	3,79,332	40,286	...	26,417	3,599	10,430	50,722	5,10,786
1877-78	3,79,979	39,675	...	26,427	3,853	14,401	49,572	5,13,907
1878-79	3,79,414	39,965	...	35,271	3,800	11,933	48,779	5,19,162
1879-80	3,76,490	44,718	...	32,150	4,172	13,615	58,318	5,29,463
1880-81	3,78,710	53,800	...	32,316	5,305	10,243	69,262	5,49,636
1881-82	3,80,812	52,800	...	32,520	5,092	12,562	72,361	5,56,147
1882-83	3,91,239	39,951	...	32,988	4,661	9,733	62,410	5,40,982
1883-84	3,89,818	41,514	...	32,591	5,342	12,268	68,159	5,49,692
1884-85	3,89,091	42,988	...	32,665	6,339	12,392	76,394	5,59,869
1885-86	3,84,869	40,572	...	43,670	6,897	10,441	71,830	5,58,279
1886-87	3,81,943	29,888	...	43,438	7,099	8,891	72,992	5,44,251
1887-88	4,00,988	46,837	...	45,287	7,987	9,434	77,948	5,88,481
1888-89	4,14,244	47,794	...	46,802	10,426	11,269	76,294	6.06,829
1889-90	3,96,458	73,839	...	48,287	10,090	12,400	76,334	6,17,408
1890-91	4,28,043	69,020	...	50,996	10,623	10,152	87,077	6,55,911
1891-92	4,23,200	37,696	...	48,991	11,307	12,035	81,256	6,14,485
1892-93	5,10,058	1,45,424	...	66,893	11,486	9,489	80,796	8,24,146
1893-94	5,50,541	52,592	...	63,282	12,640	9,665	84,930	7,73,650
1894-95	5,33,572	72,993	...	63,964	13,268	7,405	84,753	7,75,955

Note.—The figures in columns 2 and 3 are taken from the Annual Revenue Statements Nos. I and III from 1882-83 up to 1885-86 and from Annual Revenue Statements Nos. XVIII and XX from 1886-87 and from Revenue Statements Nos. XVIII A and XX from 1888-89 to 1894-95.

The figures previous to 1882-83 in all columns are taken from the Gazetteer of 1883-84. The local rates figures from 1882-83 to 1884-85 have been supplied by the Sadr Wásilbáqi Navís, and for subsequent years have been taken from the Annual Revenue Statements.

The figures about Excise and Stamp are taken from Tables Nos. XXXIII and XXXV of the Shahpur Gazetteer of 1883-84.

Table No. XXIX,—showing REVENUE derived from LAND.

1	2	3	4	5	6	7	8	9	10	11	12	13
			Fluctuating revenue.					Miscellaneous revenue.				
								Grazing dues.				
Year.	Fixed land revenue (demand).	Fluctuating and miscellaneous land revenue (collections).	Revenue of alluvial lands.	Revenue of waste lands brought under assessment.	Water-advantage rate revenue.	Fluctuating assessment of river lands.	Total fluctuating land revenue.	By enumeration of cattle.	By grazing leases.	Sale of wood from rakhs and forests.	Sajji.	Total miscellaneous land revenue.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Average of five years from 1868 to 1873.	3,74,615	61,254	8,285	2,468	...	...	11,183	3,439	34,770	138	10,488	50,072
Do. 1873 to 1878...	3,84,773	41,824	4,523	628	2,485	...	7,963	71	23,316	34	9,616	33,861
Do. 1878 to 1883...	3,85,686	44,463	4,204	1,896	...	...	7,418	12,879	22,600	53	9,244	37,045
Do. 1883 to 1888...	3,90,132	37,632	566	3,214	...	...	4,471	1,901	19,452	339	8,887	33,160
Do. 1888 to 1893...	4,35,318	70,920	1,485	5,324	23,836	...	38,248	1,966	17,831	387	8,614	32,672
Year 1893-94 ...	5,44,398	50,990	2,138	4,742	8,610	...	10,837	...	20,044	201	6,093	40,153
Do. 1894-95 ...	5,48,256	67,846	919	6,070	27,962	...	31,625	...	19,331	169	5,733	36,221
Totals of Tahsíls for 1894-95												
Tahsíl Bhera	2,20,613	10,576	74	523	7,273	...	7,394	...	1,793	...	...	3,182
,, Shahpur	1,64,394	45,549	384	703	19,940	...	22,579	...	8,289	159	5,733	22,970
,, Khusháb	1,63,249	11,721	461	4,844	749	...	1,652	...	9,249	10	...	10,069

Note.—The figures have been taken from the Revenue Report, column 9 has been merged in column 10 since 1893-94.

Table No. XXX,—showing ASSIGNED LAND REVENUE.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Tahsil.	Total area and revenue assigned.								Distribution of area and jama.												Number of assignees.						
	Whole villages.		*Fractional portions of villages.*		*Plots.*		*Total.*		*In perpetuity free of conditions.*		*In perpetuity subject to conditions.*		*For life or lives*		*At pleasure of Government.*		*For term of settlement.*		*Pending orders of Government.*		In perpetuity free of conditions.	In perpetuity subject to conditions.	For life or lives.	At pleasure of Government.	For term of settlement.	Pending orders of Government.	Total.
	Area.	Jama.	Area.	Jama.	Area.	Jama.	Area.	Jama.	Area.	Jama.	Area.	Jama.	Area.	Jama.	Area.	Jama.	Area.	Jama.	Area.	Jama.							
	Acres.	Rs.	Acres	Rs.	Acres	Rs.	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Acres	Rs.	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.							
Bhera	2,945	919	....	...	4,990	6,644	7,935	7,563	3	8	2,360	2,383	5,368	1,721	204	3,451	...	...	...	...	2	28	38	24	...	.	92
Shahpur ...	8,599	6,265	4,980	1,426	782	4,045	14,361	11,736	7,283	5,339	5,541	1,863	1,537	1,834	...	2,700	...	...	...	...	6	71	10	17			104
Khusháb ...	186,194	25,170	...	...	1,673	3,720	187,867	28,890	79,568	21,244	4,450	809	499	519	88	2,872	...	...	103,262	3,446	8	20	23	42	...	1	94
Total District ...	197,738	32,354	4,980	1,426	7,445	14,409	210,163	48,189	86,854	26,591	12,351	5,055	7,404	4,074	292	9,023	...	...	103,262	3,446	16	119	71	83	...	1	290

Note.—These figures are taken from the Revenue Report of 1894-95.

Table No. XXXI,—showing BALANCES, REMISSIONS and TAKAVI.

1	2		3	4
Year.	Balance of land revenue in rupees.		Reduction of fixed demand on account of bad seasons, deterioration, &c., in rupees.	Takávi advances in rupees.
	Fixed revenue.	Fluctuating and miscellaneous revenue.		
1868-69	15,275	...	27	2,520
1869-70	8,713	...	425	11,120
1870-71	10,123	...	260	11,250
1871-72	4,203	...	97	10,799
1872-73	5,888	...	840	2,300
1873-74	7,034	...	2,948	812
1874-75	4,964	...	735	...
1875-76	5,878	989	...	...
1876-77	4,543	1,193	722	2,110
1877-78	3,909	2,020	...	750
1878-79	5,612	103	...	880
1879-80	7,983	560	...	...
1880-81	1,353	9,327	...	670
1881-82	5,411	6,758	...	910
1882-83	1,405	3,114	...	3,950
1883-84	1,512	2,412	...	9,440
1884-85	1,860	2,946	...	7,205
1885-86	3,588	3,001	...	7,963
1886-87	6,490	1,820	309	8,400
1887-88	18,741	8,576	433	8,519
1888-89	2,557	4,232	813	4,669
1889-90	2,635	3,108	179	2,720
1890-91	1,577	1,419	422	5,660
1891-92	58,068	2,322	3,138	11,890
1892-93	13,272	1,732	11,705	17,261
1893-94	7,908	5,746	934	4,170
1894-95	15,057	15,206	3,067	2,560

Table No. XXXII,—Showing SALES and MORTGAGES of LAND.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	SALES OF LAND.						MORTGAGES OF LAND.						REDEMPTION OF MORTGAGED LAND.					
	Agriculturists.			*Non-agriculturists.*			*Agriculturists.*			*Non-agriculturists.*			*Agriculturists.*			*Non-agriculturists.*		
YEAR.	Number of cases.	Area of land in acres.	Purchase-money.	Number of cases.	Area of land in acres.	Purchase-money.	Number of cases.	Area of land in acres.	Mortgage-money.	Number of cases.	Area of land in acres.	Mortgage-money.	Number of cases.	Area of land in acres.	Mortgage-money.	Number of cases.	Area of land in acres.	Mortgage-money.
DISTRICT FIGURES.			Rs.			Rs.			Rs.			Rs.			Rs.			Rs.
Average of 6 years, 1868-69 to 1873-74.	124	2,068	23,762	...	...	...	345	9,275	64,160	...	...	...	...	...	...	...	...	...
Average of 4 years, 1874-75 to 1877-78.	75	1,482	16,661	43	714	11,363	59	953	11,642	249	6,826	47,706	36	822	2,597	73	1,587	10,755
Average of 4 years, 1878-79 to 1881-82.	88	1,828	30,005	61	1,967	34,807	107	2,096	23,694	276	6,757	75,356	35	659	6,739	190	2,650	18,010
Average of 3 years, 1882-83 to 1884-85.	89	1,408	21,663	50	837	17,129	92	1,538	17,551	362	5,885	72,463	63	1,381	8,777	112	2,287	15,506
Tahsil averages for 5 years, 1877-78 to 1881-82.																		
Bhera	13	403	5,856	33	1,213	15,107	20	295	2,233	91	2,596	17,969	...	...	...	32	640	5,235
Shahpur	26	789	8,325	17	468	11,865	41	756	8,757	140	2,574	37,105	10	254	2,175	43	923	6,746
Khusháb	43	518	12,206	8	104	2,621	35	735	9,791	50	1,394	14,130	23	523	3,617	17	1,120	3,440

Table No. XXXII.—*concluded.*

1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17					
		Sales and permanent transfer for value.					Mortgage with possession including transfer for debt by order of Court.					Redemption of mortgage.					Of the transactions entered in columns 2—6 and 7—11, the following were transfers to new agriculturists or by order of Court.					
		Number of transfers.	Area transferred. Total.	Area transferred. Of which cultivated.	Revenue in rupees.	Price in rupees.	Number of mortgages.	Area transferred. Total.	Area transferred. Of which cultivated.	Revenue in rupees.	Mortgage-money in rupees.	Number of releases.	Area redeemed. Total.	Area redeemed. Of which cultivated.	Revenue in rupees.	Mortgage money discharged.		Number of transactions.	Area. Total.	Area. Cultivated.	Revenue assessed in rupees.	Consideration-money in rupees.
District Figures. Average of 5 years, 1885-86 to 1889-90.	Ownership ...	635	7,605	4,127	1,819	1,14,102	2,044	47,813	14,507	9,495	2,28,629	385	7,472	3,747	2,366	40,776	Sales ...	207	4,102	1,571	693	49,236
	Right of occupancy ...	7	54	45	39	849	55	367	309	247	6,494	5	21	21	19	397	Mortgages	1,028	2,251	9,038	4,865	1,34,701
Average of 4 years, 1890-91 to 1893-94.	Ownership...	769	9,250	4,064	2,837	1,92,028	2,028	18,826	10,228	8,827	2, 99,863	893	9,490	5,745	4,830	1,14,699	Sales ...	63	6,590	2,769	1,945	89,762
	Right of occupancy ...	12	50	45	50	1,465	66	250	249	321	6,589	19	88	69	77	2,076	Mortgages	26	12,725	6,845	6,067	1,97,631
Year 1894-95 ...	Ownership...	897	7,085	3,694	2,391	2,56,190	2,322	21,819	12,790	11,244	4,18,777	1,504	15,870	8,254	7,798	1,94,963	Sales ..	383	5,534	2,472	1 756	38,816
	Right of occupancy ...	7	111	82	54	4,538	95	361	292	331	6,021	35	182	145	155	2,185	Mortgages	1,380	16,987	11,327	8,539	3,00,304
Tahsil averages for 5 years 1887-88 *to* 1891-92.																						
Bhera ...	Ownership...	174	4,064	1,581	732	46,293	461	9,379	4,606	2,447	54,300	95	2,172	1,339	886	15,708	Sales ...	345	3,502	1,220	592	30,417
	Right of occupancy ...	38	192	36	21	477	18	192	116	66	1,807	2	18	16	10	218	Mortgages	297	10,163	3,540	1,653	53,543
Shahpur ...	Ownership...	140	2,161	1,218	550	36,039	285	5,034	2,752	1,585	61,351	75	1,559	964	732	11,208	Sales ...	43	1,528	530	291	21,357
	Right of occupancy ...	2	7	6	15	183	4	35	27	38	1,139	1	3	3	9	265	Mortgages	171	3,719	1,924	1,258	44,784
Khusháb ...	Ownership...	444	2,894	1,335	837	68,072	1,486	14,560	6,755	5,662	1,27,619	397	3,159	1,765	1,372	32,768	Sales ...	94	957	339	215	13,153
	Right of occupancy ...	5	24	15	17	426	34	186	147	116	2,621	5	21	18	18	1,666	Mortgages	661	9,366	3,991	2,242	69,763

Note.—The figures up to 1881-82 are taken from the Gazetteer and from 1882-83 to 1894-95 from Revenue Report.

Table No. XXXIII,—Showing SALE of STAMPS and REGISTRATION of DEEDS

1	2	3	4	5	6	7	8	9	10	11	12	13
	Income from sale of Stamps.				Operations of the Registration Department.							
	Receipts in rupees.		*Net income in rupees.*		*Number of deeds registered.*				*Value of property affected in rupees.*			
Year.	Judicial.	Non-judicial.	Judicial.	Non-judicial.	Touching immovable property.	Touching movable property.	Money obligations.	Total of all kinds.	Immovable property.	Movable property.	Money obligations.	Total value of all kinds.
1882-83 ...	40,303	22,107	34,946	21,212	750	21	5	861	3,01,879	8,914	10,148	3,20,941
1883-84 ...	45,907	22,252	40,153	21,281	735	14	15	848	3,54,741	6,932	7,599	3,70,812
1884-85 ...	52,183	24,211	46,530	23,115	755	15	14	887	2,98,108	7,880	11,445	3,17,433
1885-86 ...	47,536	24,294	41,575	23,106	814	19	7	925	3,36,345	7,958	3,626	3,47,920
1886-87 ...	49,267	23,725	43,024	22,637	809	18	15	870	3,35,771	5,817	4,741	3,46,329
1887-88 ...	50,552	27,396	44,097	26,121	1,000	7	12	1,045	4,18,972	2,132	3,959	4,25,063
1888-89 ...	51,369	24,925	49,722	23,739	948	19	8	1,007	4,59,633	5,663	3,667	4,69,663
1889-90 ...	52,808	23,526	51,107	22,473	877	15	14	954	3,87,621	5,525	6,197	3,99,343
1890-91 ...	58,705	28,372	57,365	27,151	1,097	11	6	1,151	5,86,432	2,140	1,533	5,93,169
1891-92 ...	50,939	30,317	49,222	28,862	1,409	6	9	1,470	7,12,344	2,095	2,432	7,30,424
1892-93 ...	44,452	36,344	42,528	33,249	2,440	7	28	2,551	10,20,872	2,292	8,308	10,44,551
1893-94 ...	53,103	31,827	50,740	30,381	1,986	27	19	2,106	8,53,965	8,771	5,286	8,76,393
1894-95 ...	56,881	27,872	54,758	26,576	1,725	17	16	1,820	6,79,421	4,733	14,880	6,99,952

Note.—These figures are taken from Appendix A of the Annual Stamp Return and from Statements Nos. II and VIII of the Registration Report.

Table No. XXXIII A,—Showing REGISTRATIONS.

1		2	3	4	5	6	7	8	9
		Number of deeds registered by							
Year.		Registrar, Shahpur.	Sub-Registrar, Bhera.	Joint Sub-Registrar, Bhera.	Sub-Registrar, Shahpur.	Joint Sub-Registrar, Shahpur.	Sub-Registrar, Khusháb.	Joint Sub-Registrar, Khusháb.	Total District.
1880-81	Compulsory ...	...	339	...	284	...	198	...	821
	Optional ...	...	130	...	225	...	69	...	424
	Total ...	...	469	...	509	...	267	...	1,245
1881-82	Compulsory ...	...	332	...	259	...	184	...	775
	Optional ...	...	86	...	144	...	55	...	285
	Total ...	...	418	...	403	...	239	...	1,060
1882-83	Compulsory ...	...	330	...	233	...	130	...	693
	Optional ...	...	53	...	78	...	37	...	168
	Total ...	...	383	...	311	...	167	...	861
1883-84	Compulsory ...	...	285	...	236	...	164	...	685
	Optional ..	...	54	...	84	...	25	...	163
	Total ...	...	339	...	320	...	189	...	848
1884-85	Compulsory ...	1	286	...	100	144	196	...	727
	Optional ...	...	50	...	73	8	29	...	160
	Total ..	1	336	...	173	152	225	...	887
1885-86	Compulsory ...	...	328	...	100	166	175	...	769
	Optional ...	...	33	...	71	7	45	...	156
	Total ...	...	361	...	171	173	220	...	925
1886-87	Compulsory ...	1	365	...	73	140	179	...	758
	Optional ...	...	37	...	29	3	43	...	112
	Total ...	1	402	...	102	143	222	...	870
1887-88	Compulsory ...	...	21	406	143	151	208	...	929
	Optional ...	...	1	45	34	14	22	...	116
	Total ...	...	22	451	177	165	230	...	1,045
1888-89	Compulsory ...	1	32	445	117	120	181	...	896
	Optional ...	1	2	48	38	6	16	...	111
	Total ...	2	34	493	155	126	197	...	1,007
1889-90	Compulsory ...	1	17	449	120	104	135	...	826
	Optional ...	...	1	73	20	7	18	...	128
	Total ...	1	18	522	140	111	153	...	954
1890-91	Compulsory ...	5	7	565	120	146	158	12	1,013
	Optional ...	...	...	79	26	10	21	2	138
	Total ...	5	7	644	146	156	179	14	1,151
1891-92	Compulsory ...	1	597	6	374	32	221	22	1,253
	Optional ...	...	103	...	81	2	26	5	217
	Total ...	1	700	6	455	34	247	27	1,470
1892-93	Compulsory ...	3	402	368	732	9	316	35	1,865
	Optional ...	1	99	80	397	4	95	9	686
	Total ...	4	501	448	1,129	13	411	44	2,551
1893-94	Compulsory ...	4	549	23	541	45	252	65	1,479
	Optional ...	1	204	38	297	18	55	14	627
	Total ...	5	753	61	838	63	307	79	2,106
1894-95	Compulsory ...	1	544	39	428	12	188	100	1,312
	Optional ...	...	159	55	227	5	46	16	508
	Total ...	1	703	94	655	17	234	116	1,820

Note.—The figures in the above statement are taken from Table No. I of the Registration Report from 1880 to 1891 and from the Annual District Registration Report from 1892 to 1894-95.

Table No. XXXIV,—showing INCOME TAX COLLECTIONS.

Year.	Number of assessees.	Amount of tax.	Total collections.
		Rs.	Rs.
1886-87	823	15,300	14,964
1887-88	781	14,801	14,801
1888-89	721	12,008	12,008
1889-90	817	14,351	14,351
1890-91	836	15,315	15,315
1891-92	862	16,051	16,051
1892-93	858	16,478	16,478
1893-94	822	16,457	16,457
1894-95	806	15,330	15,330
Tahsíl details for 1894-95 :—			
Tahsíl Bhera	369	6,252	6,252
„ Shahpur	206	4,760	4,760
„ Khusháb	231	4,318	4,318

NOTE.—These figures are taken from the Annual Income Tax Return No. IV.

Table No. XXXV,—Showing EXCISE STATISTICS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	Fermented Liquors.					Intoxicating drugs.						Excise revenue from		
		Number of retail shops.		*Consumption in gallons.*		*Number of retail licenses.*		*Consumption in maunds.*						
Year.	Number of central distilleries.	Country spirits.	European liquors.	Rum.	Country spirits.	Opium.	Other drugs.	Opium.	Charas.	Bhang.	Other drugs.	Fermented liquors.	Drugs.	Total.
												Rs.	Rs.	Rs.
1877-78 ...	2	9	4	32	794	3	3	$7\frac{3}{4}$	2	45	...	3,853	14,107	17,960
1878-79 ...	2	9	6	110	772	3	3	$7\frac{1}{4}$	$3\frac{1}{2}$	75	...	3,721	11,933	15,654
1879-80 ...	2	8	9	118	963	3	3	6	5	44	...	4,112	13,615	17,727
1880-81 ...	2	9	10	61	1,209	3	3	$8\frac{3}{4}$	$4\frac{3}{4}$	47	..	5,245	10,243	15,488
1881-82 ...	2	10	15	75	940	3	3	$5\frac{1}{4}$	$2\frac{1}{4}$	40	..	5,092	12,562	17,654
1882-83 ...	2	7	4	38	876	3	3	$3\frac{17}{20}$	$1\frac{13}{16}$	$44\frac{11}{40}$	...	4,661	9,733	14,394
1883-84 ...	2	7	5	...	1,087	3	3	$5\frac{11}{40}$	$3\frac{31}{40}$	$44\frac{13}{40}$	...	5,342	12,268	17,610
1884-85 ...	2	9	5	20	1,219	3	3	$4\frac{47}{80}$	$3\frac{13}{80}$	$45\frac{13}{20}$	...	6,339	12,392	18,731
1885-86 ...	2	12	5	200	1,293	3	3	$5\frac{17}{40}$	$4\frac{3}{16}$	$47\frac{3}{8}$	...	6,897	10,441	17,338
1886-87 ...	2	16	7	257	1,321	3	3	$7\frac{7}{8}$	7	$35\frac{37}{40}$	...	7,099	8,891	15,990
1887-88 ...	2	12	9	315	1,484	14	14	$7\frac{23}{40}$	$7\frac{4}{5}$	46	...	7,987	9,434	17,421
1888-89 ...	2	12	5	426	1,820	14	14	$6\frac{7}{8}$	$8\frac{1}{8}$	57	...	10,426	11,269	21,695
1889-90 ...	2	11	2	381	1,800	14	14	$6\frac{3}{20}$	$6\frac{9}{10}$	59	...	10,090	12,400	22,490
1890-91 ...	2	11	4	170	1,867	14	14	7	$4\frac{21}{40}$	42	...	10,623	10,152	20,775
1891-92 ...	1	9	4	253	1,533	12	6	7	$4\frac{3}{10}$	49	...	11,307	12,035	23,342
1892-93 ...	1	9	3	557	1,589	12	6	7	$7\frac{13}{40}$	41	...	11,486	9,489	20,975
1893-94 ...	1	10	5	494	2,017	12	8	$6\frac{7}{8}$	6	45	...	12,640	9,665	22,305
1894-95 ...	1	10	4	511	2,016	12	9	$9\frac{13}{40}$	$14\frac{13}{40}$	$56\frac{23}{40}$	...	13,268	7,405	20,673

Note.—These figures are taken from the Annual Excise Reports.

Table No. XXXVI—Showing DISTRICT FUNDS.

1	2	3	4	5	6	7	8	9	10	11	12
	Annual income in rupees.			Annual expenditure in rupees.							
Year.	Provincial rates.	Miscellaneous.	Total income.	General Administration.	Police.	Education.	Medical.	Other Minor Departments.	Other Miscellaneous.	Public Works Department.	Total expenditure.
1882-83	35,745	2,935	38,680	1,607	...	5,644	6,749	3,624	1,225	8,621	27,470
1883-84	26,566	11,781	38,347	1,400	...	8,348	8,319	4,116	8,213	8,911	39,307
1884-85	35,306	4,663	39,969	1,533	...	6,828	7,028	3,991	1,837	11,019	32,236
1885-86	32,829	6,867	39,696	1,815	...	8,867	6,584	4,578	6,665	7,968	36,477
1886-87	32,528	8,438	40,966	1,560	...	11,715	7,253	4,376	6,550	8,082	39,536
1887-88	31,776	11,780	43,556	1,626	...	8,941	6,826	4,372	6,633	10,535	38,933
1888-89	32,984	10,311	43,295	1,646	...	11,241	6,841	5,416	6,807	11,376	43,327
1889-90	36,942	23,556	60,498	2,225	1,159	12,313	7,327	5,905	14,986	9,409	53,324
1890-91	38,435	24,845	63,280	2,321	1,259	14,988	8,024	7,390	15,741	17,446	67,169
1891-92	42,191	41,277	83,468	2,409	1,321	15,919	8,779	10,612	18,566	18,206	75,812
1892-93	42,031	29,152	71,193	2,687	1,294	17,459	9,684	11,801	14,833	28,024	85,782
1893-94	53,094	29,646	82,740	3,011	1,413	19,320	10,376	11,992	21,923	23,933	91,968
1894-95	52,120	25,306	77,426	2,794	1,342	17,886	9,562	10,267	21,272	14,814	77,937

Note.—These figures are taken from Appendices A and B to the Annual Review of District Board Accounts.

Table No. XXXVII—Showing GOVERNMENT and AIDED SCHOOLS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Year.	HIGH SCHOOLS.						MIDDLE SCHOOLS.						PRIMARY SCHOOLS.							
	English.				Vernacular.		English.				Vernacular.		English.				Vernacular.			
	Government.		*Aided.*		*Government.*		*Government.*		*Aided.*		*Government.*		*Government.*		*Aided.*		*Government.*		*Aided.*	
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
FIGURES FOR BOYS.																				
1877-78	...	...	...	...	...	...	1	149	...	...	4	639	...	...	...	...	29	1,143	3	287
1878-79	...	...	...	...	...	...	1	151	...	...	4	614	...	...	...	...	29	1,170	3	275
1879-80	...	...	...	...	...	...	1	35	...	...	3	25	3	368	...	...	31	1,585	...	...
1880-81	...	...	...	...	...	...	1	54	...	...	3	27	3	443	...	...	31	1,581	...	...
1881-82	...	...	...	...	...	...	1	47	...	...	3	34	4	457	...	...	31	1,811	...	...
1887-88	...	...	...	...	...	...	2	693	...	...	2	377	...	...	...	...	39	2,289	...	...
1888-89	...	...	...	...	...	...	3	646	...	...	2	405	...	...	...	...	42	2,520	...	...
1889-90	1	189	...	...	...	...	2	384	...	...	3	496	...	...	...	...	41	2,396	...	...
1890-91	1	221	...	...	...	...	2	403	...	...	3	502	...	...	...	...	42	2,346	...	...
1891-92	1	231	...	...	...	...	2	403	...	...	3	495	...	...	...	...	44	2,377	...	...
1892-93	1	188	...	...	...	...	2	720	...	...	1	95	...	...	...	...	42	2,015	...	...
1893-94	1	185	...	...	...	...	4	694	...	...	1	97	...	...	...	...	42	1,903	...	...
1894-95	1	200	...	...	...	...	4	667	...	...	1	90	...	...	...	...	43	2,022	...	...
1895-96	1	230	...	...	...	...	4	662	...	...	1	94	...	...	...	...	43	1,981	...	...
FIGURES FOR GIRLS.																				
1887-88	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	145	...	...
1888-89	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	168	...	...
1889-90	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4	193	...	...
1890-91	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	275	...	...
1891-92	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	351	...	...
1892-93	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	340	...	...
1893-94	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	11	430	...	...
1894-95	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	11	439	...	...
1895-96	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	10	454	...	...

Note.—This statement is compiled from the Annual Education Reports.

Table No. XXXVIII—Showing the WORKING of DISPENSARIES.

1		2	3	4	5	6	7
YEAR.		NUMBER OF PATIENTS TREATED.					
		Men.	Women.	Children.	Total patients.	In-door patients.	Expenditure in rupees.
1886		41,556	14,445	20,245	76,246	962	11,419
1887		42,168	15,109	23,315	80,592	958	8,124
1888		42,854	15,335	23,139	81,328	891	10,643
1889		49,043	17,102	22,600	88,745	1,181	10,840
1890		42,905	14,971	21,238	79,114	1,197	12,808
1891		43,915	15,829	22,129	81,873	1,016	13,537
1892		50,381	18,556	27,026	95,963	1,044	13,243
1893		58,637	22,661	28,128	109,426	1,117	14,609
1894		68,218	25,106	30,490	123,814	1,016	11,079
1895		60,570	23,001	33,191	116,762	1,287	14,079
DETAIL BY DISPENSARIES FOR 1895.							
Name of Dispensary.	Class.						
Shahpur Sadr	2nd ...	12,842	3,645	4,402	20,889	778	4,631
Bhera	„ ...	12,046	3,107	6,516	21,669	167	2,358
Sáhiwál	„ ...	6,178	2,881	4,795	13,854	158	1,603
Khusháb	„ ...	7,413	3,406	6,259	17,078	75	1,069
Miáni	„ ...	6,162	2,815	3,232	12,209	40	861
Naushahra	„ ...	4,336	1,710	2,632	8,678	61	873
Midh	„ ...	4,361	1,743	1,524	7,628	8	700
Sakesar	„ ...	605	93	76	774	...	442
Núrpur	„ ...	1,266	600	1,012	2,878	...	301
Girot	„ ...	2,505	949	920	4,374	...	407
Kálra	3rd class ... (A)	2,856	2,052	1,823	6,731	...	834

NOTE.—These figures have been taken from the statements and returns kept in the Civil Surgeon's Office.

Table No. XXXIX —Showing CIVIL and REVENUE LITIGATION.

1	2	3	4	5	6	7	8	9
	Number of Civil Suits concerning				Value in rupees of suits concerning*			
Year.	Money or movable property.	Rent and tenancy rights.	Land and Revenue and other matters.	Total.	Land.	Other matters.	Total.	Number of revenue cases.
1878	3,942	6	500	4,448	16,734	1,84,577	2,01,311	3,445
1870	3,229	94	1,146	4,469	21,288	2,18,732	2,40,020	4,405
1880	4,437	20	1,093	5,550	22,743	2,54,168	,76,911	3,770
1881	5,558	27	644	6,229	51,348	2,54,331	3,05,679	3,934
1882	4,981	21	532	5,534	29,467	2,54,613	2,84,080	4,195
1883	5,644	8	502	6,154	37,661	2,60,275	2,97,936	4,984
1884	5,224	95	785	6,104	27,778	2,56,578	2,84,356	6,151
1885	4,326	...	691	5,017	49,906	2,71,631	3,21,537	8,683
1886	4,899	...	686	5,585	57,858	2,87,863	3,45,721	1,629
1887	5,148	...	681	5,829	65,244	2,94,454	3,59,698	2,168
1888	4,596	4	622	5,222	1,37,848	2,24,601	3,62,449	3,617
1889	4,995	...	752	5,747	1,00,786	2,83,912	3,84,698	3,680
1890	6,004	1	908	6,913	1,04,328	3,77,498	4,81,826	3,826
1891	4,326	...	817	5,143	1,31,696	2,88,002	4,19,698	4,508
1892	3,174	...	702	3,876	87,314	2,05,167	2,92,481	3,570
1893	4,249	...	860	5,109	1,33,836	3,01,833	4,35,669	3,316
1894	4,871	...	816	5,687	1,45,207	2,91,914	4,37,121	3,152
1895	4,975	...	864	5,839	1,58,896	3,22,289	4,81,185	3,296

Note.—These figures are taken from Tables Nos. VI and VII of the Civil Justice Reports for 1878 to 1880, and Nos. II and III of the Reports for 1881 to 1895.

*Suits heard in Settlement Courts are excluded from these columns, no detail of the value of the propert being available.

Table No. XL—Showing CRIMINAL TRIALS.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	DETAILS.	1878.	1879.	1880.	1881.	1882.	1883.	1884.	1885.	1886.	1887.	1888.	1889.	1890.	1891.	1892.	1893.	1894.	1895.
PERSONS TRIED.	Brought to trial	3,175	3,298	3,764	4,041	4,331	4,880	5,036	4,115	4,960	5,536	5,007	4,599	4,409	4,321	4,642	4,479	4,315	5,076
	Discharged	1,168	1,121	1,780	1,436	1,708	2,207	2,665	1,938	2,252	1,811	1,506	1,280	1,436	1,236	1,641	1,523	1,611	1,994
	Acquitted	145	166	289	514	568	440	781	626	702	775	679	720	655	767	640	758	625	766
	Convicted	1,813	1,872	1,736	2062	1,967	2,160	1,501	1,490	1,981	2,866	2,714	2,507	2,249	2,174	2,342	2,059	2,007	2,074
	Committed or referred	54	30	15	55	75	62	62	33	57	111	84	77	85	102	44	60	82	113
CASES DISPOSED OF.	Summons cases (regular)	...	...	...	963	1,083	768	959	670	705	958	858	926	1,073	1,190	1,204	1,127	1,182	1,305
	,, (summary)	...	...	...	4	15	19	2	7	13	21	37	2	...	1	...	...	...	5
	Warrant cases (regular)	...	...	...	613	559	1,348	914	838	1,600	1,657	1,422	1,150	1,047	977	1,231	1,087	169	1,144
	,, (summary)	...	...	...	30	29	15	...	2	38	75	59	10	...	...	2	...	...	...
	Total cases disposed of	1,354	1,377	1,662	1,610	1,686	2,150	1,875	1,517	2,356	2,711	2,376	2,088	2,120	2,168	2,437	2,214	1,351	2,454
NUMBER OF PERSONS SENTENCED TO	Death	3	...	6	2	3	8	...	...	1	1	4	2	3	3	4	2	5	2
	Transportation for life	1	9	2	3	3	10	1	1	3	5	4	3	5	4	1	3	7	1
	,, for a term	...	...	...	...	...	3	...	1	...	2	5	2	...	2	...	2	11	1
	Penal servitude	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Fine under 10 rupees	884	1,031	1,032	1,223	1,323	1,129	965	913	950	1,439	1,515	1,551	1,125	1,241	1,487	1,126	1,215	1,311
	,, 10 to 50 rupees	582	414	425	398	290	253	269	360	289	585	527	299	326	428	416	400	343	405
	,, 50 to 100 ,, ...	40	28	19	24	21	15	...	36	10	37	32	15	43	21	15	16	22	31
	,, 100 to 500 ,, ...	1	...	1	3	4	1	...	3	5	8	16	7	6	6	5	3	3	3
	,, 500 to 1,000 ,, ...	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...
	Over 1,000 rupees	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Imprisonment under 6 months... ...	269	222	280	238	348	243	278	410	381	767	714	364	316	569	466	356	382	442
	,, 6 months to 2 years ...	241	236	255	219	96	108	95	92	179	338	278	269	343	164	285	226	180	210
	,, over 2 years	16	17	12	15	16	6	9	7	8	34	23	8	4	12	13	13	7	11
	Whipping	40	77	72	56	18	16	14	15	41	69	35	17	25	41	49	41	20	26
	Find sureties of the peace	100	151	37	105	82	64	41	26	80	99	78	278	318	279	92	240	143	101
	Recognisance to keep the peace ...	19	28	12	34	4	50	4	...	68	53	3	54	134	9	33	46	14	6
	Give sureties for good behaviour ...	49	67	61	172	153	542	115	44	392	333	308	312	227	109	158	126	164	99

NOTE.—These figures are taken from the Annual Criminal Returns Nos. IV and V.

Table No. XLI—Showing POLICE ENQUIRIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	Number of cases inquired into.																		
Nature of offence.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.	1885.	1886.	1887.	1888.	1889.	1890.	1891.	1892.	1893.	1894.	1895.
Riot or unlawful assembly ...	17	15	14	18	26	17	13	25	32	17	32	28	24	30	35	47	36	42	40
Murder or attempts to murder ...	1	8	10	7	9	9	8	11	6	18	13	13	5	10	11	7	15	14	11
Total serious offences against the person.	34	51	60	57	56	60	54	88	82	104	116	104	72	81	88	72	77	64	81
Total serious offences against the property.	177	179	201	259	215	154	188	252	367	426	467	300	254	244	297	361	324	315	385
Total minor offences against the person.	15	27	19	29	26	29	5	6	12	8	9	7	1	8	2	5	4	6	3
Cattle theft	112	128	181	187	173	107	104	87	218	272	301	248	210	133	209	174	266	212	207
Total minor offences against property.	362	352	432	581	470	309	292	316	500	652	847	687	530	453	596	576	578	416	536
Total cognizable offences ...	608	627	761	946	796	571	555	689	1,003	1,210	1,480	1,139	890	823	1,020	1,076	1,023	850	1,054
Rioting, unlawful assembly, affray	7	5	8	2	4	6	4	3	3	..	1	5	6	6	6	1	7	3	5
Offences relating to marriage ...	4	8	2	2	...	2	3	177	76	185	172	153	211	135	154	127	124	273	285
Total non-cognizable offences ...	66	83	74	43	23	95	85	1,311	765	1,859	1,578	1,660	1,534	1,492	1,626	1,632	1,773	1,949	2,127
Grand total of offences	674	710	835	989	819	666	640	2,000	1,768	3,069	3,058	2,799	2,424	2,315	2,646	2,708	2,796	2,799	3,181

TABLE No. XLI—*continued.*

Nature of offence.	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39
	Number of persons arrested or summoned.																		
	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.	1885.	1886.	1887.	1888.	1889.	1890.	1891.	1892.	1893.	1894.	1895.
Riot or unlawful assembly ...	229	171	157	224	360	195	109	146	276	161	211	164	291	229	270	380	327	427	366
Murder or attempts to murder ...	1	12	15	8	21	20	23	19	15	48	26	20	4	10	19	14	23	43	37
Total serious offences against the person.	57	93	104	86	92	127	105	181	135	266	133	145	106	117	143	159	134	165	190
Total serious offences against the property.	116	148	148	130	109	71	86	115	178	190	306	190	152	135	171	229	219	170	271
Total minor offences against the person.	35	47	35	47	48	73	6	23	40	11	16	13	35	43	30	19	50	25	39
Cattle theft	100	137	210	155	170	128	114	104	135	161	257	221	153	125	149	167	189	173	237
Total minor offences against property.	378	448	477	602	521	368	324	376	443	478	760	616	500	468	583	614	595	524	733
Total cognizable offences	822	912	926	1,091	1,136	836	633	843	1,094	1,111	1,445	1,150	1,104	996	1,199	1,422	1,337	1,340	1,616
Rioting, unlawful assembly, affray	36	39	59	4	22	29	14	40	38	22	43	9	23	19	41	45	17	2	17
Offences relating to marriage ...	6	8	5	2	...	5	6	217	104	213	127	129	99	68	89	54	79	111	184
Total non-cognizable offences ...	163	218	181	95	45	165	139	2,635	2,273	2,276	2,021	2,625	2,079	2,492	2,209	2,345	2,655	2,240	2,652
Grand total of offences	985	1,130	1,107	1,186	1,181	1,001	772	3,478	3,367	3,387	3,466	3,775	3,183	3,488	3,408	3,767	3,992	3,580	4,268

TABLE No. XLI—*concluded.*

Nature of offence.	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58
	Number of persons convicted.																		
	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.	1885.	1886.	1887.	1888.	1889.	1890.	1891.	1892.	1893.	1894.	1895.
Riot or unlawful assembly ...	163	143	102	184	242	140	68	67	100	113	168	124	232	187	195	278	231	326	196
Murder or attempts to murder ...	1	4	3	7	6	5	10	1	1	7	8	8	2	7	6	5	6	10	5
Total serious offences against the person.	32	51	67	57	45	65	46	79	58	146	85	88	52	60	100	88	71	67	128
Total serious offences against the property.	73	92	98	74	70	42	48	37	104	97	175	132	73	93	104	136	91	74	117
Total minor offences against the person.	29	41	28	34	33	59	3	...	2	5	11	5	4	8	25	13	6	5	10
Cattle theft.	68	91	142	93	99	59	51	38	69	77	138	125	70	90	83	87	95	64	77
Total minor offences against property.	265	320	348	367	395	191	152	145	215	267	479	386	242	234	322	393	267	200	297
Total cognizable offences	565	652	646	718	700	498	319	330	490	635	927	753	613	585	748	919	669	685	758
Rioting, unlawful assembly, affray	33	35	36	4	18	25	14	35	35	...	39	3	15	11	21	30	12	2	9
Offences relating to marriage ...	4	7	1	2	...	1	4	24	9	26	26	31	16	7	6	9	9	22	19
Total non-cognizable offences ...	138	147	111	76	37	119	90	382	466	683	615	980	642	892	827	770	764	524	532
Grand total of offences	703	799	757	794	737	617	409	712	956	1,318	1,542	1,733	1,255	1,477	1,575	1,689	1,433	1,209	1,290

Note.—These figures are taken from Statement A, of the Police Report, columns 12, 13, 21, 22, 30 and 31.
The figures for non-cognizable crime for the year 1884, include Magistrate's cases.

Table No. XLII—Showing CONVICTS in GAOL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
	Number in gaol at beginning of the year.		Number imprisoned during the year.		Religion of convicts.			Previous occupation of male convicts.						Length of sentence of convicts.							Previously convicted.			Pecuniary results.	
Year.	Males.	Females.	Males.	Females.	Musalmán.	Hindu and Sikh.		Official.	Professional.	Service.	Agricultural.	Commercial.	Industrial.	Under six months.	Six months to one year.	One year to two years.	Two years to five years.	Five years to ten years.	Over ten years and transportation.	Death.	Once.	Twice.	More than twice.	Cost of maintenance.	Profits of convict labor.
																								Rs.	Rs.
1877-78	257	2	523	21	694	54	...	13	...	4	540	...	...	355	181	261	6	...	...	...	8	2	5	11,875	2,772
1878-79	259	6	566	20	719	58	...	17	...	1	576	...	...	395	212	225	10	6	2	1	16	7	4	15,399	1,516
1879-80	327	7	481	14	210	14	...	2	...	...	146	6	35	50	56	145	9	2	2	...	4	...	4	20,416	1,254
1880-81	261	3	545	17	273	16	...	5	...	...	199	9	12	38	100	157	22	2	3	1	23	4	4	18,860	2,485
1881-82	317	6	495	10	214	13	...	9	...	...	139	3	24	39	45	148	21	...	3	1	31	3	5	18,420	4,723
1882-83	255	2	451	21	181	18	...	2	2	1	135	15	14	50	39	106	19	1	1	...	32	4	3	14,212	2,968
1883-84	210	6	435	10	399	32	...	4	2	...	268	17	28	264	57	85	14	4	13	8	33	5	7	13,058	2,519
1884-85	211	...	390	11	366	35	...	3	...	...	250	15	41	300	37	42	18	3	1	...	35	4	2	12,706	1,649
1885-86	191	1	546	12	492	48	...	2	...	...	354	23	19	434	69	29	19	5	2	...	35	13	15	11,657	801
1886-87	164	3	615	27	595	40	...	6	1	53	421	14	41	396	139	60	38	5	3	1	47	10	5	13,382	2,273
1887-88	200	9	1,133	29	1,068	92	...	21	1	87	738	51	86	710	172	208	63	1	7	1	74	14	8	18,860	670
1888-89	302	16	1,020	31	964	87	...	17	...	18	650	43	79	615	209	168	43	3	9	4	73	12	4	20,183	3,440
1889-90	310	5	723	21	687	47	...	14	4	31	514	24	32	396	193	117	28	3	5	2	32	15	3	15,636	3,728
1890-91	234	7	874	18	825	67	...	13	1	53	576	35	22	357	398	109	18	2	5	3	20	5	5	15,141	2,117
1891-92	234	7	827	18	790	51	...	1	...	25	695	24	19	429	275	109	22	1	6	3	36	25	11	15,197	2,230
1892-93	211	6	818	26	765	74	...	3	...	2	646	48	13	472	255	83	29	...	1	4	44	10	3	16,766	1,938
1893-94	217	9	746	17	713	50	...	14	9	2	670	7	...	384	281	69	18	4	5	2	34	13	15	14,109	2,114
1894-95	218	3	672	18	653	37	...	1	9	...	545	...	8	400	159	74	29	5	18	5	18	5	10	12,148	3,770

Note.—These figures are taken from the Jail Reports.

Table No. XLIII—Showing the POPULATION of TOWNS.

1	2	3	4	5	6	7	8	9	10
Tahsíl.	Town.	Total population.	Hindús.	Sikhs.	Jains.	Musalmáns.	Other religions.	Number of occupied houses.	Persons per 100 occupied houses.
Bhera	Miáni	7,149	3,531	162	...	3,451	5	1,931	370
	Bhera	17,428	6,113	261	...	11,035	19	5,179	337
Shahpur	Shahpur town	6,337	2,132	184	...	4,021	...	1,371	462
	Shahpur civil lines	2,896	961	103	...	1,818	14	495	585
	Sáhiwál	9,210	4,377	630	...	4,203	...	1,839	501
Khusháb	Khusháb	9,832	2,503	261	...	7,068	...	2,004	496

Note.—These figures are taken from Table No. V of the Census Report, 1891, and from the Census file in the District Office.

Table No. XLIV,—showing BIRTHS and DEATHS for TOWNS.

1	2	3	4	5	6	7	8	9	10	11	12	13
Town.	Sex.	Total population by the Census of 1891.	Total births registered during the year.									
			1886.	1887.	1888.	1889.	1890.	1891.	1892.	1893.	1894.	1895.
Miáni	Males	3,590	352	385	370	366	157	162	142	134	174	164
	Females	3,559					144	138	146	122	126	152
Bhera	Males	8,979	802	853	797	839	392	370	398	309	431	395
	Females	8,449					351	355	323	324	353	358
Shahpur	Males	3,200	185	219	221	243	141	112	107	91	109	113
	Females	3,137					113	120	118	75	91	108
Sáhiwál	Males	4,550	396	503	515	437	244	267	252	178	307	222
	Females	4,660					244	243	226	169	270	209
Khusháb	Males	5,032	447	522	392	524	248	205	230	134	241	196
	Females	4,800					243	211	192	161	166	184

1	2	14	15	16	17	18	19	20	21	22	23
Town.	Sex.	Total deaths registered during the year.									
		1886.	1887.	1888.	1889.	1890.	1891.	1892.	1893.	1894.	1895.
Miáni	Males	199	286	262	351	135	89	247	91	77	94
	Females					113	100	274	112	93	65
Bhera	Males	465	482	600	571	312	262	626	348	216	181
	Females					289	256	652	333	217	186
Shahpur	Males	115	130	166	150	75	95	216	96	84	53
	Females					71	88	213	96	54	56
Sáhiwál	Males	352	402	367	270	154	153	438	166	121	104
	Females					181	160	452	128	113	102
Khusháb	Males	228	285	384	249	158	135	253	143	126	95
	Females					122	107	265	109	124	98

Note.—These figures have been taken from the returns kept in the Civil Surgeon's Office.

Table No. XLV—Showing MUNICIPAL INCOME.

1	2	3	4	5	6	7	8
Year.	Miáni.	Bhera.	Shahpur.	Sáhiwál.	Khusháb.	Girot.	Remarks.
Class of Municipality ...	III	III	III	III	III	III	
	Rs.	Rs.	Rs.	Rs.	Rs	Rs.	
1870-71	3,650	10,434	...	10,973	7,561	...	
1871-72	5,536	11,644	...	9,145	8,584	...	
1872-73	5,106	10,884	...	9,350	7,776	...	
1873-74	4,630	11,245	...	8,202	7,006	...	
1874-75	4,233	10,276	...	8,641	9,602	...	
1875-76	3,197	8,448	1,607	5,772	8,688	2,078	
1876-77	3,698	8,610	1,860	6,230	9,530	1,641	
1877-78	3,365	9,490	2,354	6,415	10,288	2,144	
1878-79	3,391	10,143	1,861	7,525	15,188	2,634	
1879-80	3,608	11,295	1,671	10,033	10,752	4,072	
1880-81	9,096	11,518	1,508	8,139	8,643	4,160	
1881-82	6,863	10,876	1,455	8,263	5,502	2,788	
1882-83	6,309	10,281	1,435	8,035	4,555	1,390	
1883-84	5,256	10,002	1,314	7,843	7,680	1,959	
1884-85	3,846	8,731	1,276	6,783	6,920	2,062	
1885-86	5,321	10,216	1,359	6,574	6,880	1,188	
1886-87	6,282	17,494	1,793	7,400	9,310	...	Girot abolished.
1887-88	5,895	19,185	1,857	6,146	9,477	...	
1888-89	5,197	20,128	2,528	7,842	11,809	...	
1889-90	7,654	20,798	2,251	7,496	10,852	...	
1890-91	6,162	19,903	2,187	6,797	6,442	...	
1891-92	7,260	21,343	2,193	8,293	10,105	...	
1892-93	7,644	18,801	1,862	6,718	8,798	...	
1893-94	7,859	18,911	1,827	7,497	11,045	...	
1894-95	7,965	21,118	2,127	9,492	12,753	...	

NOTE—These figures are taken from the Annual Municipal Statements.

Table No. XLVI—Showing DISTANCES.

	Shahpur	Jháwarián	Chak Rámdás	Bhera	Miáni	Bádshahpur	Kothyála Khurd	Bármúsa	Midh	Hazára Kalán	Kot Moman	Miána Gondal	Dharema	Mithálak	Bhágtánwála	Laksín	Wádhi	Sáhiwál	Nihang	Farúka	Rájar	Katha Sagrál	Jába	Khabakki	Naushahra	Uchháli	Sakesar	Khusháb	Hadáli	Jabbi	Warchha	Kiri Golewáli	Mitha Tiwána	Adhi Sargal	Jaura	Girot	Núrpur	Kund
Shahpur																																						
Jháwarián	10																																					
Chak Rámdás	20	9																																				
Bhera	30	19	10																																			
Miáni	40	29	20	10																																		
Bádshahpur	52	41	32	22	12																																	
Kothyála Khurd	51	40	31	21	11	5																																
Bármúsa	46	36	30	22	16	14	9																															
Midh	51	39	38	35	35	38	33	22																														
Hazára Kalán	52	48	37	37	32	32	27	17	6																													
Kot Moman	34	25	20	23	28	32	28	14	13	14																												
Miána Gondal	40	32	26	18	12	18	11	6	24	21	18																											
Dharema	10	14	22	31	40	52	48	37	38	42	26	44																										
Mithálak	21	20	23	28	38	48	38	34	24	30	22	40	11																									
Bhágtánwála	30	34	28	36	44	52	46	32	15	21	16	34	21	11																								
Laksín	41	35	31	36	36	42	36	30	10	16	18	36	30	20	10																							
Wádhi	10	20	30	40	50	60	54	50	56	62	47	65	20	31	40	51																						
Sáhiwál	22	32	42	52	62	74	65	58	67	73	68	86	24	34	44	54	12																					
Nihang	32	43	52	62	72	84	76	66	72	78	70	88	34	44	54	64	22	10																				
Farúka	26	36	46	56	66	78	68	56	59	65	60	78	22	32	42	52	18	8	8																			
Rájar	8	10	20	30	40	52	46	40	48	54	47	47	18	29	39	49	18	30	40	36																		
Katha Sagrál	17	18	28	38	48	60	52	52	62	68	63	55	27	37	47	57	27	39	49	42	9																	
Jába	30	32	42	52	62	74	66	66	75	81	76	77	40	50	60	70	40	52	62	58	21	13																
Khabakki	38	48	58	68	78	90	91	88	89	95	84	85	48	58	68	78	48	60	70	66	29	20	14															
Naushahra	35	45	55	65	75	87	86	82	81	87	81	82	45	55	65	75	45	57	67	64	32	23	23	8														
Uchháli	37	47	57	67	77	89	84	89	82	88	83	80	47	58	68	78	47	59	69	65	41	32	31	16	8													
Sakesar	45	55	65	75	85	97	94	98	90	96	91	87	55	66	76	86	55	67	77	74	50	41	39	24	16	8												
Khusháb	8	18	28	38	48	60	61	61	53	59	54	50	18	29	39	49	18	30	40	37	10	15	23	35	27	29	37											
Hadáli	17	27	37	47	57	69	70	65	62	68	63	59	27	38	48	58	27	39	49	45	27	32	40	42	34	33	41	9										
Jabbi	24	34	44	54	64	76	72	68	69	75	70	66	34	45	55	65	34	46	56	54	28	26	34	36	26	28	36	16	10									
Warchha	30	40	50	60	70	82	83	83	75	81	76	72	40	51	61	71	40	52	62	59	32	37	43	38	34	10	15	22	13	9								
Kiri Golewáli	42	52	62	72	82	94	95	95	87	93	88	84	52	63	73	83	52	64	74	72	44	60	69	64	60	20	12	34	25	21	12							
Mitha Tiwána	22	32	42	52	62	74	75	75	67	73	68	64	32	43	53	63	22	22	32	30	24	29	39	33	31	24	32	14	5	14	14	26						
Adhi Sargal	39	49	59	69	79	91	92	92	84	90	85	81	49	60	70	80	39	39	49	47	41	47	57	61	59	30	38	31	22	30	20	30	17					
Jaura	30	40	50	60	70	82	84	84	75	81	76	72	40	42	52	62	20	8	6	12	38	47	57	60	67	67	75	28	37	45	49	61	27	44				
Girot	17	27	37	47	57	69	72	70	62	68	63	81	27	38	48	58	7	8	18	16	25	34	44	50	54	45	53	15	24	25	34	46	14	31	13			
Núrpur	40	50	60	70	80	92	94	94	85	91	86	82	50	61	71	81	30	26	26	34	48	57	66	73	77	77	85	40	49	50	40	46	26	25	20	25		
Kund	20	30	40	50	60	72	73	73	65	71	66	62	30	41	51	61	30	42	52	48	12	18	28	20	18	20	28	12	8	9	14	26	13	30	28	27	42	
Kathwái	25	35	45	55	65	77	73	73	70	76	71	67	35	46	56	66	35	47	57	54	20	26	20	12	10	12	20	17	16	16	22	34	21	38	36	35	50	8

Table No. XLVII—Showing WORK DONE by POST OFFICES in the SHAHPUR DISTRICT.

1	2	3	4	5	6
Description of work.	1891-92.	1892-93.	1893-94.	1894-95.	1895-96.
1. Letter mail articles received for delivery ...	567,970	608,010	682,292	712,374	734,604
2. Registered articles received for delivery ...	8,944	8,762	10,204	13,442	10,348
3. Insured letters received for delivery	78	234	26	26	78
4. Parcels registered received for delivery ...	1,846	2,522	1,976	3,302	2,912
5. Parcels unregistered received for delivery ...	...	...	...	...	52
6. Insured parcels received for delivery	468	390	468	572	546
7. Value-payable articles and other registered articles received for delivery.	728	468	1,404	2,080	1,664
8. Money orders—number issued	8,131	8,365	9,942	11,740	11,685
9. Money orders—number paid	11,254	12,685	12,798	13,221	15,403
10. Savings Bank—number open on 31st March ...	549	590	690	772	813
11. Savings Bank—amount at credit of depositors on 31st March.	1,03,866	1,16,098	1,30,145	1,44,468	1,38,584

NOTE.—These figures are taken from the statements kept in the Office of Postmaster-General, Punjab.

Table No. XLVIII—LIST of POST OFFICES in the SHAHPUR DISTRICT.

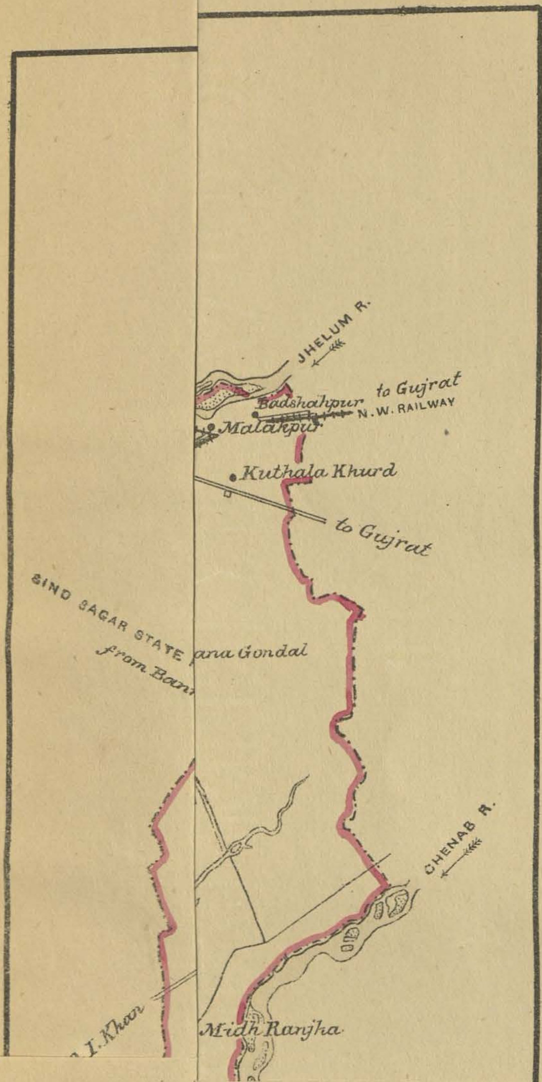
Head and Sub-Offices.	Branch Offices.
*1. Shahpur Head Office	Bakkhar. Bunga Balochán. Cháchar. Farúka. Gondal. Kálra. Nihang. Sáhiwál. Shahpur City.
2. Bhera Sub-Office	Chak Rámdás. Cháwa. Dhakwán. Hazúrpur. Jháwarián.
*3. Khusháb Sub-Office	Angga. Dhák Railway Station. Girot. Gunjiál. Hadáli. Jabbi. Jamáli. Jaura. Kattha. Kufri. Kandán. Mángowál. Mitha Tiwána. Naushahra. Núrpur. Pail. Rájar. Sakesar. Uchháli. Warchha.
4. Miáni Sub-Office	Bádshahpur. Bhábra. Gurna. Haria. Kot Moman. Malakwál. Miána Gondal. Midh. Takht Hazára.

* Combined Telegraph and Post Offices.

Table No. XLIX—LIST of DAK BUNGALOWS and REST-HOUSES of ALL KINDS now EXISTING, in order of LOCALITY.

No.	Tahsíl.	Town or Village.	Class of Rest-houses.	Size.	In whose charge.	Condition.	REMARKS.
1	Bhera	Midh	Department (Police)	Small	District Superintendent, Police	Fair	In Thána enclosure.
2	Do.	Laksin	Ditto ditto	Do.	Ditto ditto	Do.	In old Sárai.
3	Do.	Bhágtánwála	Ditto ditto	Do.	Ditto ditto	Do.	Do.
4	Do.	Kot Moman	Ditto ditto	Do.	Ditto ditto	Do.	Above Thána.
5	Do.	Salam	Ditto (Civil)	Do.	District Board	Poor.	
6	Do.	Miána Gondal	Ditto (Police)	Do.	District Superintendent, Police	Fair	Above Thána.
7	Do.	Rukkan	Traveller's Rest-house	Do.	District Board	Poor	In Sárái.
8	Do.	Kuthyála Khurd	Ditto ditto	Do.	Ditto	Do.	Do.
9	Do.	Bádshahpur	Ditto ditto	Do.	Ditto	Do.	Do.
10	Do.	Miáni	Ditto ditto	Do.	Ditto	Fair	Do.
11	Do.	Bhera	Departmental (Civil)	Large	Ditto	Good.	
12	Do.	Chak Ramdás	Traveller's Rest-house	Small	Ditto	Do.	In Sárai.
13	Shahpur	Jháwariyán	Ditto ditto	Do.	Ditto	Fair	Do.
14	Do.	Mitha Lak	Departmental (Police)	Do.	District Superintendent, Police	Do.	
15	Do.	Dhrema	Ditto (Civil)	Do.	District Board	Do.	In Sárái.
16	Do.	Shahpur	Session House and staging Bungalow combined.	Large	Half for Session Judge and half for District Board.	Good.	
17	Do.	Wádhi	Traveller's Rest-house	Small	District Board	Do.	
18	Do.	Sábiwál	Ditto ditto	Large	Ditto	Fair	In Sárái.
19	Do.	Nihang	Ditto ditto	Small	Ditto	Do.	Do.
20	Khusháb	Núrpur	Departmental (Police)	Very small	District Superintendent, Police	Do.	
21	Do.	Girot	Ditto (Civil)	Small	District Board	Poor.	
22	Do.	Adhi Sargal	Traveller's Rest-house	Do.	Ditto	Fair	In Sárái.
23	Do.	Ván Kelá	Ditto ditto	Do.	Ditto	Do.	Do.
24	Do.	Jabbi	Departmental (Salt)	Do.	Assistant Commissioner, Salt	Do.	
25	Do.	Mitha Tiwána	Traveller's Rest-house	Do.	District Board	Do.	In Sárái.
26	Do.	Hadáli	Ditto ditto	Do.	Ditto	Do.	Do.
27	Do.	Khusháb	Staging Bungalow	Large	Ditto	Do.	Do.
28	Do.	Kathá	Traveller's Rest-house	Small	Ditto	Do.	Do.
29	Do.	Mohra	Departmental (Salt)	Do.	Assistant Commissioner, Salt	Do.	
30	Do.	Kund	Traveller's Rest-house	Do.	District Board	Do.	In Sárái.
31	Do.	Kathwai	Ditto ditto	Do.	Ditto	Do.	Do.
32	Do.	Sodhi	Departmental (Civil)	Large	Ditto	Good	
33	Do.	Khabakki	Ditto ditto	Very small	Ditto	Fair	
34	Do.	Naushahra	Ditto (Police)	Small	District Superintendent, Police	Do.	Above Thána.
35	Do.	Uchháli	Ditto (Civil)	Large	District Board	Do.	
36	Do.	Sakesar	Ditto ditto	Do.	Deputy Commissioner (Provincial)	Good	Deputy Commissioner's house.
37	Do.	Ditto	Ditto ditto	Small	Ditto ditto	Poor	District Superintendent, Police House.

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JHELUM R.
to Gujrat
Badshahpur
N. W. RAILWAY
Malakpur
Kuthala Khurd
to Gujrat
SIND SAGAR STATE
ana Gondal
from Ban
CHENAB R.
M-idh Ranjha



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